

# Ancient Truth

REVIVED:

OR,

20.

A true State of the Antient, Suffering  
*Church* of Christ, commonly (but fallſly)  
called BROWNISTS, living in *Lon-*  
*don*, and other Places of this Nation.

## WHEREIN

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- II. The Confeſſion of our Faith, grounded on the Doctrines of the Apoſtles and Prophets.
- III. By vvhom the Goſpel vvas firſt preached in this Iſland.
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A common Objection against Infant-Baptism answered, taken from Mark 16. 16. *He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.* From hence they conclude; because Infants have not Faith, that is actually to believe, therefore they ought not to be baptized. If it were true, that Infants have not Faith, how false is their Doctrine that say all Infants shall be saved, when without Faith none can please God; for by Mark 16. 16. *He that believeth not, shall be damned.* Again, if Mark 16. 16. denieth VWater-Baptism to Infants because they cannot actually believe, it also denieth their salvation because they cannot believe. Again, if it were true (as these men further say) that Profession of Faith only giveth right to VWater-Baptism; then the Right is no more of Grace by Christ, according to the Covenant of Grace, (handed in pag. 29, 31.) but of Deots, merited by an actual Profession. And so the Gospel by these mens Doctrine is made a secondary Law of VWorks, *Do this and live*; as is the Popish Faith concerning VWater-Baptism; as the Fathers have decreed in the Council of Trent; that if any shall say grace is not conferred by the work done, let him be accursed, *Concil. Trident. Sess. 14. Sacram Gen. Can. 8.*



## To the Reader.

**G**OD, who at sundry times and in divers manners spake in time past unto the Fathers by the Prophets, hath in these last days spoken unto us by his (a) Son, whom he hath appointed Heir of all things, by whom also he made the Worlds; who after he had finished the Work of Redemption for the whole (b) World of his Elect, that Abraham was Heir of, that should in due time partake of the Faith of Abraham, and so become the Children of (c) Christ; of which number were his Churches established by the Doctrine of the Apostles. The Covenant of Grace made with Abraham, called the (d) Kingdom of God, the Jews rejected, which the believing Jews with the believing Gentiles were Possessors of; unto whom Christ, the King of his Church, had given his Laws to observe, with his Ordinances, Ministry, Time, and Maintenance, till his second Coming to Judgment. He was pleased in his Mercy and Love to his Children, to signify to John by his Angel, to acquaint the Churches what should befall them, and the Enemies of the same, from the Time of his Ascension unto the End of the World, in that heavenly Book of the Revelations. As (1.) in chap. 4. is shewed the happy Estate of his Church, compared to the Figure of Moses's Tabernacle, whilst Christ's glorious Throne was in the midst of the twenty four Elders, according to the number of the twenty four Divisions of the Priests and Levites by (f) David, now made a Royal (g) Priesthood by Christ, enlightened with the (h) Lamps of God's Spirit. The Book that is sealed to the (i) World, to wit, God's secret Counsel, is opened to this Church by the (k) Lyon of the Tribe of Juda, who only hath revealed out of the (l) Bosom of his Father all things fitting and needful for his Church to know (m) in this Life: In which Book the Words and Phrases are generally taken out of the Prophets, and applied to the Prophecies in this heavenly Book, unto which we must have respect in the right understanding of the same. (a) Heb. 1. 1, 2. (b) Rom. 4. 13. 2 Cor. 5. 19. (c) Gal. 3. 4. 29. (d) Mar. 21. 43. (e) 1 Thess. 2. 12. Rev. 1. 9. Heb. 12. 28. (f) 1 Chron. 24. 25, 26. (g) 1 Pet. 2. 9. (h) Rev. 4. 5. Levit. 24. 8. Numb. 8. 2. (i) Rev. 10. 4. (k) Rev. 5. 5. (l) John 15. 15. Col. 2. 3. (m) Mar. 13. 11. (n) Rom. 16. 25. Again, in chap. 6. is shewed, How that for the Sins of the Churches; who began to revolt from the Faith once given to the Saints, which they were commanded to (a) contend for; but neglecting their (b) Watch herein, Hypocrites crept in among them, deluding them by their (c) fair Speeches, so deceiving the hearts of the simple, they soon embraced the Doctrine of Antichrist; for many Opposers of the Truth were in those days. And so the Churches fell more and more from the Truth; as was clearly signified by the opening of the Seals, Rev. 6. and sounding of the Trumpets, Rev. 8. So that the Sun wherewith the Church was clothed became black as (d) Sackcloth of Hair, the Moon bloody, the Stars the Ministers fell from the heavenly Doctrines of Faith to (e) earthly things; like unto the Doctrine of these times, that Men speak evil of those things they cannot comprehend by (f) corrupt Nature: So that the heavenly State of the Church was rolled up together as a (g) Scroll. That as God of old delivered his Church for like sins into the hands of the old Babylonians, who destroyed both Temple and City, and killed many, and would not suffer their Bodies to be put in the (h) Grave: Even so did the Lord deliver the Christians into the hands of the Spiritual Babylon, the Romish Harlot, who like old Babylon killed many of God's Servants, and would not suffer their Bodies to be put in the (i) Grave. Notwithstanding though the Beast was said in a sense to overcome (k) the Saints, yet he could not, for they were with Christ in this War, the called, chosen and faithful (l) all the time of the thousand Years of the Beasts Reign, and would not worship the Beast nor his Image, neither had received his Mark in their Foreheads by openly yielding unto his Canons, nor

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secretly in their Hands, by paying his Priests their duties, as they call them; but by Faith keeping the Commands of God, they lived and (m) reigned with Christ a thousand years on (n) Earth: and this was in the time of the Beast's Reign; else the Praise given them by God's Spirit had not been properly belonging unto them, of not worshipping the Beast. So that they are under a great Mistake, that have taught from Rev. 20. 4. that the Saints have not yet reigned with Christ on Earth; and how many have been deceived in this Point by them: when the Saints Reign on Earth is not after an earthly manner, as in pag. 18. is shewed; but over Sin, the World, and the Devil; and this is the Saints Victory, even their Faith. So saith Paul, *I have fought the good Fight, I have finished my Course, I have kept the Faith: henceforth there is laid up for me a Crown* (not of Gold, as some expect on Earth) but of Righteousness and Glory, at the appearing of Jesus Christ. (a) Jude. v. 3. (b) 1 Cor. 16. 13. (c) Rom. 16. 18 (d) Rev. 6. 12. (e) Phil. 3. 19. (f) Jude 10. John 6. 60. (g) Rev. 6. 14. (h) Psal. 79. 1, 2, 3. 2 Chron. 36. 19, 20. (i) Rev. 11. 8, 9. (k) Rev. 17. 14. (m) Rev. 20. 4. (n) Rev. 5. 10.

3. As God of old in Wrath remembered mercy to his ancient Church, captivated in *Babylon*, signified to *Ezekiel* there by the little Book given him to (a) eat; that he must prophesie again to the dry (b) Bones, to call them to Repentance, and to return and build the Temple; as was further signified to *Zachary* by a measuring (c) Line shewed him, that *Jerusalem* should be built, and the Temple in it, and God's Worship restored; as was accomplished in the days of *Nehemiah*, *Ezra*, *Zachary*, and *Haggai*: As their Books do shew at large. Even so did the Lord in Wrath remember Mercy to his Church, captivated by the spiritual *Babylon*. Therefore by a like Sign as was shewed to *Ezekiel*, so to *John*, that he must eat the little (d) Book, signifying how the Lord after a thousand years of the Beasts Reign, would raise up his faithful Servants, and deliver his Captives, as was fulfilled in the end of the sixth Seal, Rev. 7. and the beginning of the seventh, with a measure of *John's* Spirit, to call his Elect out of the Spiritual (e) *Babylon*, the *Romish* Church, the great City which reigned over the Kings of the Earth, whose (f) City was so large as she reigned over all People, Kindreds, Tongues and Nations, where her Canons and Orders were obeyed. So that to the Elect among these must the Eaters of the little Book prophesie; as *Ezekiel* did to the dry Bones that lay dead in the (g) Antichristian Errors. So that the rest of the dead lived not again (h) since their Fall in *Adam*, and their own Trespases and Sins since committed in spiritual (i) Fornication with the *Romish* Harlot, until the thousand years Reign of the Beast was ended; which time of her Reign, to wit, her Ecclesiastical Estate in making Laws over Mens Consciences, began about the year of our Lord 313; or 315. and made not an end of making Laws till about the year 1564. The Council of *Trent* was the last, wherein the Beast perceiving, that the Lord began to raise up his Servants so shew all Nations deluded by her (k) Sorceries the Judgment of the great Whore, who now did gather together her Armies of (m) Locusts in this last Council, but all in vain; as was said to *Ezekiel*, when God's time was come to deliver his People out of old *Babylon*, *The Time is at hand, and the* (n) *Effect of every Vision*. So was it in like sense said to *John*, *There shall be Time no longer*. But in the dayes of the Voice of the seventh Angel, when he shall begin to sound, the Mysteries of God shall be finished, as he hath declared to his Servants the Prophets. So that it appeareth the last great Mystery in the Prophets before Christ's coming to Judgment, was to raise up all his Elect out of the Graves of Sin; as is this last restoring of his Church out of the spiritual *Babylon*; so that from the time the Kingdom of *Israel* was divided under (p) *Rehoboam*, there was no Mystery more to be observed from that Estate; as it is written, *Behold, Israel*, 1 Cor. 10. 18. but in their Captivity, and Return out of the same. Which second Temple building answered this second Restauration (as aforesaid) in these last days. A Point worth observing. (a) *Ezek.* 3. 3. (b) *Ezek.* 3. 7. (c) *Rev.* 18. 4. (d) *Rev.* 17. 18. (e) *Eph.* 2. 1, 2. (h) *Rev.* 20. 5. (i) *Rev.* 17. 2. (k) *Rev.* 18. 23. (l) *Rev.* 17. 1. (m) *Rev.* 9. 3. (n) *Ezek.* 12. 22. (o) *Rev.* 10. 8. (p) *1 Km.* 11. 11, 12, 13.

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4 The Time when the seventh Angel began to sound, or the Eaters of the little Book began to prophesy, as aforesaid, was about the year of our Lord, 1541. To mention one or two of many, to wit, *Luther* and *Calvin*, at that time tasting of the little Book; the Light of Gods written Word revealed by his Spirit to them, called all to come and see; both by their Preaching, and Printing, found out not long before the Judgment of the great Whore. So not only many of Gods Elect were enlightened, and did forsake her; but also Kings did begin to hate her; as God promised. Asking *Henry* the 8th of this Nation; who destroyed out of this Land the Lord Abbots and Cardinals. And after him that worthy Prince his Son, *Edward* the Sixth, sent away a great part of the Swarms of Locusts, to wit, Jesuits, Monks and Friars of all sorts, black, white and gray, and turned their Monasteries into Hospitals. But as the Temple after the Captivity out of old *Babylon*, was forty six years in building, by reason of wicked hinderances, to wit, *Tobias*, *Sanballat*, and his Crew. So was the Lords spiritual Building, of which the former was a Figure, hindered in *Queen Maries* days; until *Queen Elizabeths* days of happy memory, according to the Lords Promise, was put into her heart, with her honourable Council; who by

the authority given her, did as with a Broom sweep away abundance of those poisoned Locusts and Scorpions, that had by the Doctrine of \* Free-will, and the like, stung and venom'd every Conscience, that they could bear no wholsom Doctrine. Which Locusts that came out of the bottomless Pit we shall not presume to interpret, lest their Brethren be angry; but rather hope we may (without offence to any) only give you the Judgment of the learned Ministers in *Queen Elizabeths* days, who in the margin of the great Bible in quarto and in folio, published by the Queens authority, have on *Rev. 9.3.* expounded the Locusts to be false Teachers, Hereticks, worldly and subtle Prelates, with Monks, Friars, Cardinals, Arch-Bishops, Bishops, Doctors, Bachelors, Masters, that forsake Christ to maintain false Doctrine.

Moreover, in this Queens days the Lord, to help forward his spiritual Building, raised many famous Instruments. To mention one to an hundred, namely, *Henry Barrow*, *John Greenwood*, *John Penry*, *Henry Ainsworth*, *John Robinson*, *John Turner*; who by the sense of the little Book, which was sweet in their mouths, but bitter in their bellies; that is, (a) we to them if they did not publish the same, made manifest both by their Preaching and Writing, according to the golden Reed given to measure the spiritual Building, the Doctrine of the Temple; Altar and Worshippers. VVhich Phrase of Temple and Altar is taken from the Prophets, the Record of the Temple built after the Captivity, which Christ when he was come in the flesh taught us; it signified his Humanity, *John 2. 19, 21. God manifested in the flesh.* The (b) Altar figured the Doctrine of his Oblation and Mediation for his Church; and the whole measuring the Temples Altar and Worshippers, signifying the Restoring of the Christian Religion from the Apostacie of Antichrist; and more particularly the Temple figured Christ, truly professed, for his Person and Doctrine of true Christianity, and the Constitution of his Church therein; and the Altar, the Doctrine of his Oblation, and (c) Mediation for his Church; and the Worshippers are faithful Christians, which worship God in Spirit and in Truth; and not according to the appointment of *Mahomet*, nor the appointment of the Pope, but according to the appointment of the Lord Jesus, the only Lord and Law-giver to his Church, and Arch-Bishop of our

\* See the Epistle to Mr. Bacon's Book, entituled, the Reliques of Rome, or 17 Errors in Queen Elizabeths days sent packing to Rome, from whence they had their birth; but some are crept in here again.

\* See H. Barrow's Discov'ry; his Answer to Giff. Greenwood against read Prayer. Jo: Penries, with the Examination of the two former, and their Answers. Ainsworth's Counterposon; his Defence of Holy Scripture; his Arrow against Idolatry; his Communion of Saints; his Annotations on the 4. Book of Moses, with the Psalms, & Canticles. Robinsons Justification of Separation. The Confession of Faith sent to many Universities in several Nations. Turner's heavenly Consolence for Sions Saints.

Souls.





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is mortal, and dieth with the Body, contrary to these Scriptures, *Eccles. 12. 7. Gen. 25. 18. Psal. 146. 4. 1 Kings 17. 21, 22. Luke 23. 43.* Some deny the Ordinance of Singing of Psalms in holy Scriptures, in the time of God's Worship, though given to the Church of God in express Cominid by the hand of the Prophet, even to sing the Words of *Aseph and David, 2 Chron. 29. 25. 30.* and never yet repealed, but commended to the Church of Christ under the Gospel. Others deny the holy Order of making and ordaining Minilfers by the consent of the Flock they are Members of, and over whom they must take care to watch for their Souls. And also some deny that Ordinance of Prophefying in the Church by those of the Brethren upon whom the Lord hath bestowed his Gifts and Graces, though not in Office. Others deny the first Day of the Week to be the Gospel-Sabbath. Others hold it lawful in their Congregations, that if a Brother be deluded in his understanding to deny his Baptism in Infancy, and though he be informed by them, that there is no warrant for re-baptizing any Person, that was baptized before into the Name of Jesus, than there was for re-circumcising those circumcised in Apostacy; yet they yield to his Fancy rather than Faith, that he may be baptized again, and by one which calleth himself a *Baptist* in their disorderly Way. And now this Brother being again baptized in his own Judgment, and by his Practice doth say, that the Congregation he was of are all unbaptized Persons, and that Person new baptized is made by his Baptism no more a Member of their Church; seeing they hold, that Persons are made Members of true Churches by Covenant and not by Baptism, as the rebaptized say: Yet for all this the Congregation that allowed this Brother to be baptized, do still receive him into their Communion in the Lords Supper, though they with him are all condemned in themselves in that they have allowed, *Rom. 14. 23.* Two such contrary Seeds or Beliefs, which in figure was forbidden to be sowed together, *Deut. 22. 9.* in the Lords Vineyard, *Esay 5. 7.* the Church of God, and contrary to the Doctrine of the Gospel; as it is written, *Now I beseech you Brethren by the name of our Lord Jesus, that ye all speak the same things, and that there be no division among you; but that ye be perfectly joyued together in the same mind, and in the same judgment, 1 Cor. 1. 10.* So that it appears though Differences did arise in the Churches by reason of Hypocrites that did creep in among them, *Jude 4.* in the Apostles days, yet they were not suffered to abide unless they renounced their erroneous persuasion. See *John 2. 9, 10, 11. 1 Tim. 6. 3, 4, 5. Tit. 3. 10, 11. Rom. 16. 17, 18. 2 Tim. 2. 16, 17, 18. 1 Tim. 1. 19, 20. Gal. 5. 7, 8, 9. \* 1 Pet. 1. 2. Eph. 1. 4, 5. Rom. 8. 29, to 34. 1 Thess. 1. 3, 4. 2 Pet. 1. 10, 11. Mat. 24. 24. Acts 3. 48. † John 10. 28. Jer. 32. 40. Rom. 11. 29. 1 John 3. 9. Psal. 37. 24. Mat. 24. 24.*

And again, what blind Watchmen have these Congregations, that see this evil of Judgment arising, and sound not the Trumpet against it, (See *Ezek. 3. 1, to 6.*) but yield that the Evil shall be accomplished. Unto such a Church saith the Apostle, *2 Cor. 11. 19, 20. Ye suffer Fools gladly, for ye suffer if a man bring you into bondage. Wo to such blind Guides, that look more after the Fleece, or Gain from their Flock, than after the Souls whom they shall account for before God, to suffer the Church to be mixed in the Lords Plough (Deut. 22. 10.) with a Ox or an Ass together, for two such contrary Judgments cannot be both clean. Yet more abominations do we see in these last and perillous days among the Ancients in *Ishrael, Ezek. 8.* that are ashamed of their hoary Heads, (*Lev. 19. 32. Prov. 20. 29.*) and shave off all their Beards, which God forbiddeth (*Lev. 19. 27.*) because it is one sign in Nature to distinguish Man from Woman (*2 Sam. 10. 4, 5. Psal. 133. 2.*) So that the Beard is an honour to the Man, and long hair a glory to the Woman before her fall, which since she must cover; as we have handled in a particular Treatise about Hair, not long since set forth, [so many as we have left in our hands shall be put at the end of this Treatise] to which we refer the Reader. But what Ministers have we in this last Age of the VWorld, that (as aforesaid) shave not only all the gray hairs of their Beards, but also shave their Heads and wear Perriwigs made of VVomans hair; are these Men Ministers or (*Rev. 9. 8.*) Monsters, let Nature be Judg; as it is written, *Doth not even Nature, it self teach you, that it is a shame for a Man to wear long hair, 1 Cor. 11. 4.* Are such as these spiritual men, that are ignorant what is the shame of Nature? Surely then they would not walk so to be judged of man that is condemned a*

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demned in Nature, *Man being in honour and understandeth not, is like the Beast that perisheth*, Psal. 49. 20. and so unfit to plow in the Lords Vineyard, Deut. 22. 10. Neither are such good Souldiers of Jesus Christ in the spiritual VVarfare of the Gospel, that are afraid to reprove those of his Floek that wear Perriwigs, but rather smooth them up with a few slender reproofs, (1st. 30. 10.) lest they lose their friendship with the world, viz. such worldly Professors. But if the Ministers themselves wear Perriwigs, as many do, then not one word against that odious guise, lest they bid him cast out the beam out of his own eye, and pluck off his own Perriwig, and so make him look like his Father Adam, with short hair in his Creation, who was made very good without long hair, the shame of Nature. Gen. 1. 31. 1 Cor. 11. 14.

And again, more Disorders abound, all suiting these last times to the days of Noah, in whose days all flesh had corrupted their way before God; so that one particular is above all others named; that the Sons of God, to wit, Members of the Church, married with the Daughters of Men, that is, the World, *Cain's* Posterity, for which sin among other the Lord said, his Spirit should not by Noah's Preaching strive with them any longer, but till the Ark was finished, and then were they all destroyed. And how much differing is the state of the Sons of Men now, especially among the Professors, who are not only corrupted in their Faith, and Worship, being compared to the Primitive Pattern, but also in Marriages; when generally Members of separated Congregations will marry those with whom they will not joy in communion in the Lords Supper, and other spiritual Duties. And is not this their Practice in their own judgments sinful in the breach of the plain Doctrine of the Apostle, who teacheth all Christians to marry with whom they please, only in the Lord; and do not they that marry with them they refuse visibly to joy with in the Church, in all the Ordinances of the Lord, say, that such are not in the Lord? 1 Cor. 7. 39.

Yet more Abominations than these there are, While some deny the Resurrection of the Body, and also deny the Scriptures to be the Rule of our Faith, pressing men to observe only the Light within. Some also believe that Men have free-will or power in themselves to turn from Sin to God, contrary to John 6. 44. Phil. 2. 13.

For these and the like Evils which these times are full of, which (saith the Apostle) will come, and is now come, *that Men will not endure sound Doctrine*, 2 Tim. 4. 3. which is comparable to Fire, Jer. 23. 29. in the hearts of God's Children, that is, Zeal inflamed in love to Christ, to follow him in the ways of his VVord, 1 John 2. 5. Rom. 8. 35. But its Opposite is Self-love, a clear sign it is the last time, as the Apostle foresaw, saying, *They know also, that in the last days perilous times will come, for men shall be lovers of themselves, covetous, boasters, proud, blasphemers*, and the like, 2 Tim. 3. 1, 2. So that this sin of self-love is set as the capital and master-ruling sin in these latter days, opposite to the love of God in the hearts of the Elect, which many waters cannot quench, Cant. 8. 8. But the nature of self-love is cold, as Christ saith, *Because Iniquity will abound, and the Love of many will wax cold*, Mat. 24. 12. comparable to Hail (Rev. 16. 21. Job. 38. 22) the coldest thing in Nature, which will prove the effects of God's great Judgments on the Professors of these last Ages, who because they received not the Truth in the love of it, 2 Thess. 2. 10. but of themselves, which seifeth on them as a Judgment of God out of Heaven, that they blaspheme against God, and his Truth (Eph. 4. 14.) because of the airy Doctrine of Errors aforesaid, which leadeth them from all love to God, Mat. 22. 37, 39. and their Neighbours, to all covetous and cruel oppression of one another, with all fraud and deceit, as men already complain, that a man cannot tell who to believe or put trust unto; for as Faith decayeth, all unreasonableness in Men increaseth, 2 Thess. 3. 2. And so Christs words will be fulfilled, who saith, *When the Son of Man cometh, shall he find Faith upon the Earth?*

And to conclude: Thus the Days of Noah hasten by a sign in the end of the seventh Seal, taken from an action of the Priests under the Law, who took fire from the Altar and cast it yonder, to signify how the Lord rejected the disorderly service of Corah; even to the Angel, signifying Christ at the golden Altar, took fire in his Censer and cast it into the Earth, by a like sign how he rejected the service of all Christians that serve not him by his own Ministry, Ordinances, and holy Order he hath appointed in his last VVill and Testament. Numb. 16. 37. Rev. 8. 5.

## The Articles of the Confession of our Faith.

**W**EE believe with the heart, and confess vwith the mouth,

### I.

That there is but one God (*a*), one Christ, one Spirit, one Church, one Truth, one Faith, one true Religion, one (*b*) Rule of Godliness and Obedience for all Christians, in all places, at all times to be observed. (*a*) *Deut.* 6. 4. *1 Tim.* 2. 5. *Ephes.* 4. 4, 6. *1 Cor.* 8. 6. *John* 14. 6. *1 Cor.* 12. 4, 5, 6, 13. (*b*) *1 Tim.* 6. 3. *Deut.* 4. 6. & 12. 32. *1 Cor.* 4. 17. *2 Tim.* 3. 15, 16. *Gal.* 1. 9. *Rev.* 22. 18, 19.

### II.

God is a Spirit (*a*), whose Being (*b*) is of Himself, and giveth Being, (*c*) Moving and Preservation to all other things; being himself Eternal (*d*), most Holy (*e*), every way Infinite (*f*) in Greatness, Wisdom, Power, Goodness, Justice, and Truth. In this Godhead there are Three (*g*) in One, and One in Three; the Father, Son, and Spirit, being every one of them the same God, and therefore not divided, but distinguished by their several and peculiar Properties: The Father, of whom is the Son, but he of none; the Son, begotten of the Father from everlasting; the Holy Ghost, proceeding from the Father and the Son before all beginnings. (*a*) *John* 4. 24. (*b*) *Exod.* 3. 14. (*c*) *Rom.* 11. 36. *Acts* 17. 28. (*d*) *1 Tim.* 1. 17. (*e*) *Esay* 6. 3. (*f*) *Esay* 66. 1. *Psal.* 139. 7. (*g*) *1 John* 5. 8, 9. *Mat.* 28. 19. *Heb.* 1. 3. *Phil.* 2. 6. *Mic.* 5. 2. *Psal.* 2. 7. *1 John* 1. 2, 3.

### III.

God hath decreed (*a*) in himself from everlasting touching (*b*) all things, and the very least (*c*) circumstance of every thing, effectually to work and dispose them according to the Counsel (*d*) of his Will, to the Glory of his Name. And as touching his chiefest Creatures. God had in Christ, before (*e*) the Foundation of the World, fore-ordained (*f*) some Men and Angels (*g*) to eternal Life, to be accomplish'd (*h*) through Jesus Christ, to the Praise of his Glory and Graces; and hath also according to his just purpose, some of the Angels when fallen, left them in their fallen Estate (*i*) to eternal Condemnation, to be accomplish'd through their own deserts; and also leaving some Men in their fallen Estate to eternal Condemnation, through  
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their own corruptions, to the praise of his Justice. (a) *Isa.* 46. 10. *Psal.* 33. 11. *Prov.* 19. 21. (b) *Gen.* 45. 5, 6, 7, 8. (c) *Mat.* 10. 29, 30. (d) *Eph.* 1. 11. (e) *Eph.* 1. 3, 4, 5, 6, 7, 8, 11. (f) *Mat.* 25. 34. *2 Tim.* 1. 9. *Acts* 13. 44. (g) *1 Tim.* 5. 21. (h) *Col.* 1. 14, 17, 18, 19, 20. (i) *Jude* v. 4, 6. *Rom.* 9. 11, --- 23. *Eccl.* 9. 16. *Mat.* 25. 41. *Prov.* 16. 4. *2 Pet.* 2. 10. *Rom.* 2. 5.

## I V.

In the (a) beginning God made all things of nothing, very good, and created Man after his own image (b) and likeness, in Righteousness, Holiness, and (c) Truth; but straightway after by the subtilty of Satan, using the Serpent for his Instrument, himself with his Angels having sinned before, and kept not their first (e) Estate, and left their own habitation, soon seduced (f) Eve; then Adam being seduced, did wittingly fall into Disobedience, (g) Fearfulness, and Unbelief, by transgressing Gods Law: the Reward of that Sin was eternal Death, as it is written, *The Fearful and Unbelieving have their part in the Lake of fire and brimstone, which is the second Death*; Which Death came upon (b) all, and reigned over all, yea even over the Infants also, which have not sinned after the manner of Adam's transgression (to wit) actually, yet are they accounted Lyars (i) from the womb, begotten in Adams likeness (k), after his own image, and so by nature children of wrath, servants of sin, and (l) subject to death, and all other calamities due for sin in this world, and for ever, (m). *Gen.* 1. *Col.* 1. 16. *Heb.* 11. 3. *Isa.* 45. 12. *Rev.* 4. 11. (b) *Gen.* 1. 26, 27. *Eph.* 4. 24. *Col.* 3. 10. (c) *Eccles.* 7. 3. (d) *Gen.* 3. 1, 4, 5. *2 Cor.* 11. 3. (e) *Jud.* v. 6. *2 Pet.* 2. 4. *John* 8. 44. (f) *Gen.* 3. 1, 2, 3. *1 Tim.* 2. 14. (g) *Gen.* 3. 8. *Rev.* 21. 8. (h) *Rom.* 5. 12, 18, 19. (i) *Psal.* 58. 3. (k) *Gen.* 5. 3. *John* 3. 6. *Eph.* 2. 3. (l) *Rom.* 6. 23. *Eccles.* 3. 2. *Heb.* 9. 27.

## V.

All Mankind being thus fallen (a), and become altogether dead (b) in sin, and subject to the eternal wrath of God both for original and actual sin or corruption; yet the Elect all and only are redeemed (c): not all Nations in the world, but some out of all, as it is written in praise of Christ, saying, *Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.* These he quickneth, raiseth up, and saveth, not of themselves, neither of works, lest any man should boast himself; but wholly and onely by God, of his grace and mercy, through faith in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption; that according as it is written, *He that rejoiceth should rejoyce in the Lord.* (a) *Gen.* 3. 15. *Rom.* 5. 12. (b) *Eph.* 2. 1. (c) *Rev.* 5. 9. *Eph.* 1. 3, 7. *1 Pet.* 1. 2, 18. *Rom.* 11. 5. *Acts* 13. 48. *Rom.* 3. 24. *2 Tim.* 1. 9. (d) *Eph.* 2. 1, 8. *1 Cor.* 30. 31. *2 Cor.* 5. 21. *Jer.* 23. 5, 6. and 9. 23, 24.



Touching his Person, the Lord *Jesus*, of whom *Moses* and the Prophets wrote (a); and whom the Apostles proved from their Writings in their preaching, to be the everlasting Son of God, the everlasting Father (b), and Prince of Peace, the brightness of his Glory, equal and coeternal with God, and with the holy Ghost; by whom he made the Worlds; and by whom he upholds and governs all the Works he hath made. And when the fulness of (c) time was come, was made Man of a Woman, of the Tribe of *Judab* (d), of the seed of *David* (e) and *Abraham*, to wit, of *Mary* the blessed Virgin (f), by the holy Ghost coming upon her, and the power of the most High overshadowing her: and was also in all things (g) like unto us, sin only excepted. (a) *Gen.* 3. 15. & 49. 10. *Jer.* 23. 5. 6. *Psal.* 2. 6, 7, 12. *Job.* 5. 46. *Acts* 3. 33. (b) *Pro.* 8. 22. *John* 1. 1, 2, 3. *Isa.* 9. 6, 7. *Heb.* 1. Col. 1. 15, 17. (c) *Gal.* 4. 4. (d) *Heb.* 7. 14. *Rev.* 5. 5. with *Gen.* 49. 9, 10. (e) *Rom.* 1. 3. & 9. 5. *Gal.* 3. 16. (f) *Isa.* 7. 14. *Luke* 1. 26. *Heb.* 2. 16. (g) *Heb.* 4. 15. *Isa.* 53. 3, 4, 9. *Phil.* 2. 7, 8.

VII.

Touching his three Offices; Mediator (a), Prophet, and King. *Jesus Christ* is the only Mediator of the New Testament; even the eternal Covenant (b) of Grace between God and Man; to be perfectly and fully the Prophet (c), Priest and King of the Church of God for evermore. (a) *1 Tim.* 2. 5. *Heb.* 9. 15. *John* 14. 6. *Acts* 4. 12. (b) *Acts* 13. 20. *Dan.* 9. 24, 25. (c) *Heb.* 1. 2. (d) *Heb.* 3. 1, 2. and 7. 24. and 12. 24. *Psal.* 110. 1, 2, 4. *Isa.* 9. 6, 7. *Acts* 5. 31. *Isa.* 55. 4. *Dan.* 7. 13, 14. *Luke* 1. 32, 33.

This Office of Mediatorship, Prophet, Priest, and King of his Church, is so proper to Christ, as neither in the whole nor any part thereof can it be transferred from him to any other, *1 Tim.* 2. 5. *Heb.* 7. 24. *Isa.* 43. 11.

VIII.

Touching his Prophecy, Christ hath perfectly (a) revealed out of the bosom of his Father the whole Word and Will of God, that is needful for his servants either joyntly or severally to know, believe, or obey; he also hath and doth speak to his Church by or in his own Ordinances, by his own (b) Ministers and Instruments only, and not by any false (c) Ministry, or disorderly performance of his Ordinances at any time. (a) *John* 1. 18. *John* 12. 49, 50. and 15. 15. *John* 17. 8. *Deut.* 18. 15 18. 19. *Acts* 3. 22, 23, 24. *Mat.* 17. 5. *Eph.* 1. 8, 9. *2 Tim.* 3. 15, 16. (b) *John* 13. 20. *Luke* 10. 16. *Mat.* 10. 40, 41. *Eph.* 4. 7, 8, 11, 12, 13. (c) *Mat.* 7. 15, 16. *Mat.* 24. 23, 24. *2 Pet.* 2. *2 Tim.* 4. 3, 4. *Rom.* 10. 14. *Rom.* 16. 17. *1 Tim.* 6. 3. *Jer.* 23. 21. *John* 10. 1. *Rom.* 9. 3.

IX.

Touching his Priesthood, Christ being consecrated (a) hath appeared once to put away sin by the offering and (b) sacrifice of himself, having fully

performed and suffered all those things, by which God, through the blood of his Cross, in an acceptable Sacrifice, might be reconciled to his Elect; having broken down the middle (c) wall of partition, finished and removed all Rites, Shadows and Ceremonies in the Law, is now entered within the Vail into the Holy of Holies; that is, to the very Heaven and (d) Presence of God: where he for ever liveth, and sitteth at the right-hand of Majesty, appearing before the face of his Father, to make intercession for such as his Father hath given unto him in the Covenant of Grace, and come to the Throne of Grace by that new and living way, making his Church, or People, a Spiritual (e) House, an Holy Priesthood to offer up spiritual Sacrifices acceptably to God through him. Neither doth the Father accept, or Christ offer unto the Father any other (f) Worship or Worshippers. (a) *Jo.* 17. 19. *Heb.* 5. 7, 8, 9. & 9. 26. *Rom.* 5. 19. *Isa.* 53. 1 *Pet.* 1. 2, 18, 19. (b) *Eph.* 5. 2. *Col.* 1. 20. (c) *Eph.* 2. 14, 15, 16. *Dan.* 9. 24-27. *Heb.* 9. and 10. chap. *Rom.* 8. 34. (d) *Eph.* 2. 16, 17, 18. (e) 1 *Pet.* 2. 3. *Rev.* 1. 5, 6. *Rom.* 12. 1, 12. *Mark.* 9. 49, 50. (f) *Mal.* 1. 14. *John* 4. 23, 24. *Mark* 7. 6, 7, 8. *Esay* 1. 12.

## X.

Touching his Kingdom (a), which is not of this World, when he was risen from the (b) dead, all power in Heaven and in Earth was given unto him; he being set at the right-hand of his Father, doth spiritually (c) govern his Church, and defendeth (e) the same to the preservation and salvation of his Elect, and destruction of Reprobates out of this his Kingdom, that at any time have crept (f) in at unawares, as wolves in sheeps cloathing; and communicateth and applieth the benefit of his Prophecy and Priesthood unto his Elect (g); namely to the remission of their sins, and justification, and adoption of Sons (h), regenerating, sanctifying, preserving and strengthening them in all their conflicts against Satan, the World, and the Flesh, and Temptations of them; continually dwelling in, governing and keeping their hearts in his true faith and fear by his holy Spirit; which having once given, he never taketh away from them: for whom he loveth he loveth to the end, and by it still begetteth repentance (k), faith, love, and obedience, comfort (l), peace, joy, hope, and all Christian virtues (m), unto eternal life, which he giveth unto his sheep (n) only; though sometime through sin and temptation it is interrupted (o), and as it were overwhelmed for a time, yet raiseth and receiveth them again, to the glory of his Name, and their eternal comfort. (a) *John* 18. 36. (b) 1 *Cor.* 15. 4. (c) *Mat.* 28. 18, 19, 20. (d) *Psal.* 2. 6. *Act.* 5. 30, 31. *Rev.* 19. 16. *Rom.* 14. 17. (e) *Josh.* 5. 14. *Jer.* 1. 8. *Heb.* 1. 14. (f) *Jud.* 4. *Mat.* 7. 15. (g) *Eph.* 5. 26, 27. *Rom.* 5. 6, 7, and 8. chap. (h) 1 *John* 3. 1. (i) *John* 13. 1. and 10. 28, 29, and 14. 16, 17. *Luke* 22. 31-32, 40. *Rom.* 11. 29. (k) *Psal.* 51. 10, 11. *Psal.* 89. 34. (l) *Isa.* 54. 8, 9, 10. *Eph.* 6. 10. (m) 2 *Pe.*

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I. 5, 11. (u) *John* 10. 15. (o) *Job* 33. 30. and 2 *Cor.* 12. 7, 8, 9.  
X I.

This Kingdom shall be fully perfected (a) when he shall come the second time in glory with his mighty Angels (b) to judge the living and the dead (c); having put down all rule and all authority and power, separating the sheep from the goats, punishing the wicked with everlasting destruction, from his presence, gathering and carrying (d) the godly with himself into endless glory, and then to deliver up the Kingdom (e) to God the Father, that so the glory of the Father may be full and perfect in the Son, and the glory of the Sun in all his members, and God be all in all. (a) 1 *Cor.* 15. 24, 28. *Dan.* 12. 2, 3. *John* 5. 22, 28, 29. *Heb.* 9. 28. (b) 2 *Thes.* 1. 4. *Mat.* 13. 41, 42. (c) *Mat.* 25. 31. (d) 1 *Thes.* 4. 15, 16, 17. *John* 17. 21. (e) 1 *Cor.* 15. 28.

## XII.

To this Church or Kingdom of Christ hath he made all his (a) promises, given the seals (b) of his Covenant, presence (c), love, peace, blessing, and protection (d), with his holy Oracles (e), to be faithfully kept and purely taught (f). Here are all the fountains and Springs (g) of his Grace, continually flowing and refreshing (h) his Church; here is Christ lifted up (i) to all Nations, inviting men to his supper, his marriage-feast (k), even all men of all degrees (l) whatsoever; that by the gift of Gods grace (m) bestowed on them whom he effectually (n) calleth to acknowledge him for their Prophet (o), Priest (p), and King (q), and to be enrolled (r) amongst his household-servants, to be under his heavenly conduct and government, to lead their lives in his walled sheep-fold (s) and watered garden, having communion here with all his Saints, that they may be meet to be partakers of their Inheritance (t) in the Kingdom of God. (a) *Lev.* 26. 11, 12. *Mat.* 28. 18, 19, 20. *Rom.* 9. 4. *Esa.* 49. 20, 21. 2 *Cor.* 1. 20. *Ezek.* 48. 35. 2 *Cor.* 6. 18. (b) *Esa.* 8. 16. (c) *Mat.* 18. 20. *Exod.* 20. 24. (d) *Zech.* 2. 5. (e) 1 *Pet.* 4. 11. *Acts* 7. 38. (f) 1 *Tim.* 4. 16. and 6. 5. *Tit.* 1. 9. *Deut.* 31. 26. *Rev.* 11. 19. (g) *Psal.* 87. 7. (h) *Psal.* 46. 4. *Rev.* 22. 1. *Isa.* 55. 1. (i) *Isa.* 49. 22. *John* 3. 14. (k) *Mat.* 20. 1, 2, 3. (l) *Gal.* 3. 28. (m) 1 *Pet.* 4. 10. (n) 1 *Thes.* 2. 13. (o) *Acts* 3. 22. (p) *Heb.* 3. 1. (q) *Rev.* 15. 3. (r) *Isa.* 4. 3. (s) *John* 10. (t) *Acts* 26. 18.

## XIII.

And as all his servants and subjects are called hither (a) to present their bodies (b) and souls in his service, and there to exercise their gifts (c) God hath given them in their several orders and peculiar places, as in the performance of Christs Ordinances is after laid down; being fitly (d) compact and knit together by every joynt for help, according to the effectual working in the measure of every part, unto the edifying (e) of it self in love; whereunto when he ascended on high he gave gifts (f) unto men; that by  
th<sub>e</sub>

the improvement of the same in the Ordinance of Prophecy in the Church, men may be fitted for Offices (g) in the Church, having ratified, instituted and confirmed to the worlds. And only that publick ordinary Ministry of Pastors (b), Teachers, Elders, Deacons, Helpers to them in instructing, governing, and service of his Church. (a) *Acts* 2. 47. and 13. 48. *Jer.* 50. 5. *Mat.* 11. 28. (b) *Rom.* 12. 1, 4, 5. (c) *1 Pet.* 4. 10. *Rom.* 12. 6, 7, 8. *1 Cor.* 12. 8, 9. *1 Cor.* 14. 26, 29, 30. (d) *Eph.* 4. 16. (e) *1 Cor.* 14. 12. *Jude* 20. (f) *Eph.* 4. 8, 10, 11, 12, 13. *Acts* 20. 28. (g) *1 Tim.* 3. 1. *Tit.* 1. 5, 6. (h) *Eph.* 4. 8, 11. *Acts* 6. 2, 3. and 14. 23. *Phil.* 1. 1. *1 Tim.* 5. 17. & 3. 4, 5.

## XIV.

None may usurp (a) or execute a Ministry, but such as are rightly called by the Church (b), or particular Congregation whereof they stand Members, and being there called and ordained, they ought there to attend (c) and feed the flock of Christ, and not (like *Micah's* wandering (d) Priest) rove from one Congregation to another for a greater maintenance; but to give all diligence to fulfill their Ministry in the flock of Christ, that by the order and authority of Christ given them in his Church, who ordained them in to office, they be found faithful (e) and unblameable in all things, till the chief Shepherd shall appear, unto whom they must give an account of their charge. (a) *Heb.* 5. 4. *Numb.* 16. 5, 40. *2 Chron.* 26. 18. *John* 10. 1, 2. *John* 3. 17. (b) *Acts* 6. 3, 5, 6. and 14. 23. *Tit.* 1. 5. *Jer.* 23. 21. *Numb.* 8. 9, 10. (c) *Acts* 20. 28. *Col.* 4. 17. *1 Tim.* 1. 18, 19. and 5. 21. *Rom.* 12. 7, 8. (d) *Judg.* 18. *John* 10. 12, 13. (e) *Heb.* 13. 17. *1 Pet.* 5. 1, 2, 3, 4.

## XV.

This Ministry is alike given to every Congregation, who have power from the Lord Jesus to ordain them by the common or free consent (a) of the whole, by what instrument the Church thinks fit; not in that way and order as the Church may imagine, but, saith the Apostle *Paul* to *Tim.*, as I have appointed (b) thee; and whilst they shall faithfully execute their Office, to have them in superabundant love for their (c) works sake; because they watch over their souls, to provide for them sufficient maintenance, if the Church be able, that they (as little as may be) entangle (d) themselves with the affairs of this life, that they may please him that hath called them to be soldiers in Christs spiritual warfare, that so they have time to provide food (e) for their souls: and if the flock be poor, then their Ministers with all cheerfulness to labour (f) with their hands to help to supply their own wants, and as a good Shepherd willing to lay down his life for the Flock, by the example of the great Shepherd, the Lord Jesus. (a) *Acts* 14. 23. *Acts* 6. 3, 5, 6. *Rev.* 1. 20. and 2. 3. *chap.* *Numb.* 8. 9, 10. (b) *Tit.* 1. 5. (c) *1 Tim.* 5. 17. *Heb.* 13. 17. (d) *2 Tim.* 2. 4. *1 Tim.* 4. 15. (e) *Prov.* 27. 23. *Acts*



*Acts* 20. 28. *1 Cor.* 19. 14. *Gal.* 6. 6. (f) *Acts* 20. 34. *1 Cor.* 4. 12.  
*1 Thes.* 2. 9. *2 Thes.* 3. 8.

## XVI.

Christ hath given (a) power to his Church, not only to elect and ordain Ministers to serve therein, but if they be found to teach evil Doctrine, or make default in administration, or an evil conversation; first being in meekness and love admonished, if they will not hear, by due order to depose them from the Ministry; and if they persist obstinate and remain impenitent, to cut them off from the Body by the power of the Lord Jesus Christ in the time of Government by Excommunication; and likewise if any other member be found guilty of sin, and remain obstinate (b) after due admonition, like as aforesaid, to be cast out of the Church, that the Camp of the Lord be not defiled where the Lord dwelleth. (a) *Mat.* 18. 17. *1 Tim.* 5. 19, 20, 21. *Rom.* 16. 17. *Ezek.* 44. 12, 13. (b) *1 Cor.* 5. 4. *Numb.* 5. 2, 3. *Mat.* 18. 17. *Psal.* 101. 8.

## XVII.

As Christ hath, for the keeping of his Church in holy orderly Communion, placed some Men by Office in the Church, who by their Office are to govern, oversee, visit, (a) watch: So likewise for the better keeping thereof, in all parts and places by all the Members, he hath not only commanded the Officers to watch, but laid it as a duty upon them all to watch (b) one over another. And whilst the Ministers and People thus remain together in this holy Order and Christian Communion, each one in their places as Members (c) of the Body, endeavouring to keep the unity of the Spirit in the bond of peace, doing the will of God; so shall they walk in their callings (e) in the obedience of the faith (f) once given to the Saints, to the (g) glory of God, Christ's presence (h) promised to them to bless (i) and defend (k) them against all fraud and force of their enemies, so as the (l) gates of Hell shall not prevail against them. (a) *Esa.* 62. 6. *Acts* 20. 31. *Luke* 12. 37. (b) *Mark* 13. 37. *1 Cor.* 16. 13. *1 Thes.* 5. 6. (c) *1 Cor.* 12. 14, 21. (d) *Eph.* 4. 3. (e) *1 Cor.* 7. 34. (f) *Acts* 6. 7. *Rom.* 4. 12. *Jude* 3. (g) *1 Cor.* 10. 31. (h) *Mat.* 18. 20. (i) *Exod.* 20. 24. (k) *Psal.* 5. 11. *Isa.* 4. 5. *Psal.* 89. 18. (l) *Mat.* 16. 18.

## XVIII.

And finally, When and where in any Church this holy Order and diligent Watch is or was neglected (a) or violated, Errors and Heresies crept in, and the holy orderly performance of Christ's Ordinances turned into a Babel of (c) Confusion, as before to the Reader is observed: Whereby the Man of sin did (d) corrupt all faith, and erect a (e) strange Ministry and Administration in the Church, which began by degrees, that at length a new forged Ministry, Worship and Government was set up, that the whole World wondered (f) after the Beast, yea the Nations, Kingdoms and Inhabitants of the

the Earth were made drunk (g) with the wine of the Whores fornication, and all people at length enforced (b) to receive the Beast's Mark and worship his Image, and so brought into Babylonish Bondage. (a) 2 Cor. 18. 29. (b) Rev. 2. 20. (c) 1 Cor. 14. 33. (d) Rev. 19. 24. Jud. 7. 10. Mal. 2. 8. Hof. 9. 9. (e) Rev. 9. 3. (f) Rev. 17. 8. (g) Rev. 17. 2. (h) Rev. 13. 16.

## XIX.

Therefore all that expect salvation, or to be saved by the Lord Jesus, hear the call of God, saying, *Come out of Babylon* (a) *my people*. Such is the state in one degree or other of all that worship the Lord, and not in his own order, by his own Ordinances; and being come forth by the call of the Lord unto the true Profession of Christ, besides the instructing and well guiding of their families (b), they are to joyn (c) themselves to the Church of Christ that walketh in holy order; or if otherwise, to joyn together in a Christian Communion (b) and orderly Covenant, the form of Christ's spiritual (c) building, and by a free confession of faith and obedience to Christ, so to unite themselves into particular and visible Congregations, wherein, as members of one Body, Christ the only Head (f), are they according to the measure of Grace (g) received to edifie (b) one another, and build (i) up one another in their most holy faith, till the Lord stretch some arm, to elect and chosen for Overseers (k) and Guides among them, and herein to abide (l) with God till persecution, or death (m), or other such just cause part them; unto which work, if we forsake not to assembling while two remain together, they have the promise of his Presence, that he will never leave them nor forsake (o) them; and in the end their reward shall be sure, even (p) Life everlasting. (a) Rev. 18. 4. (b) Gen. 18. 29. Eph. 6. 4. (c) Jer. 50. 5. Mat. 2. 47. (d) Mat. 18. 26. (e) 1 Pet. 2. 5. (f) Col. 1. 18. (g) 1 Pet. 4. 10. 11. (h) 1 Cor. 14. 12. (i) Jud. 20. (k) 1 Tim. 3. 1. (l) Psal. 27. 4. (m) Rom. 8. 35. John 8. 58. (n) Eccles. 9. 9. 10. 11. 12. Mat. 18. 20. (o) Heb. 13. 5. 6. (p) Rev. 3. 11. John 10. 28.

## XX.

Moreover, all Christians are bound to fear God (a) and honour the King, whose Magistratical Office is to support the good, and punish (b) the evil; in the breach of the second Table of God's Law; and as they are the Lords Lieutenants here on Earth, to an excellent (c) Majesty given unto them, who ought to be nursing-Fathers (d) to the Church of God, in defending them from all persecution (e) and injuries, while they peaceably practise Christ's Ordinances in his Worship, and to abolish all Reliques of (f) Idolatry imposed by the Man of sin, or his Favourites, upon the Church of Christ, or any member of the same; for which cause all Christians that dwell in their Dominions ought to pay them Tribute (g), and to pray (h) for them, and to use their uttermost endeavour to prevent all injuries intended against

against them; and though by the protection of the Magistrate it makes the Church enjoy more peace and outward comfort in the service of God, yet no whit at all more lawful to walk in the Ways and Ordinances of Christ Jesus, which he hath commanded his Church to keep without spot, and unrebukable, until his appearing in the end of the World. (a) 1 Pet. 2. 17. (b) Rom. 13. 1, 2, 3, 4. (c) Dan. 4. 36. and 5. 18, 19. (d) Isa. 49. 23. (e) Rev. 12. 16. Psal. 32. 6. (f) Rev. 17. 16, 17. 2 Kings 23. 5. 2 Chron. 19. 3, 4. Rev. 13. 15, 16. (g) Mat. 22. 19, 21. Rom. 13. 7. (h) 1 Tim. 2. 1, 2. (i) Esther 6. 2, 3. (k) Acts 4. 19. 1 Tim. 6. 13, 14.

## XXI.

And lastly, If God with-hold the Magistrates allowance of our Liberties in the service of God according to his Word, we must notwithstanding not forsake the (a) assembling of our selves together; but walk together in the obedience of Christ, and (b) confession of his Faith and Gospel, even through the midst of all Trials, not accounting our (c) Goods, Lands, (d) Wives, Children, Father, Mother, Brethren or Sisters, nor our own (e) Lives dear unto us, so as we may finish our (f) Course with Joy; remembring we ought to obey (g) God rather than Man; that so when we have finished our Course, and have kept the Faith, we may certainly expect to be given unto us the Crown of Righteousness, which is laid up for all that love his appearing: so that in the mean time we labour to give unto God the things that are (h) Gods, and unto *Cæsar* that which is *Cæsar's*, and unto all men that which (i) belongeth to them; so endeavouring to have a (k) Conscience void of offence towards God and towards Man, and having hope in God, that the Resurrection of the (l) dead shall be of the just unto Life, and of the unjust unto Condemnation everlasting. If any take this to be (m) Heresy, then do we with the Apostle confess, after the way they call Heresy, we worship God the Father of our Lord Jesus Christ, believing all things that are written in the Law, and Prophets, and Apostles: on which foundation all true Christian (n) Faith is built, Christ being the chief Corner-stone. Now unto him that is able to keep us that we fall not, even to the only wise God and our Saviour, be Glory, Majesty, Dominion and Power, both now and for ever, Amen. (a) Heb. 10. 25. (b) Mat. 10. 32. Rom. 10. 9. 1 John 4. 15. (c) Heb. 10. 34. (d) Luke 14. 26, 27. (e) Acts 21. 13. (f) 2 Tim. 4. 7, 8. (g) Acts 4. 19. 2 Tim. 4. 8. (h) Mat. 22. 21. (i) Rom. 12. 17. and 13. 8. (k) Acts 24. 15, 16. (l) Luke 14. 14. Acts 23. 6. 1 Cor. 15. John 5. 29. (m) Acts 24. 14. (n) Eph. 2. 20.

*A Description of the true Church of Christ, with the Practice of all her Ordinances, in that holy Order and Government which Christ by his Apostles established the Primitive Churches in, as a Pattern for all true Christians to follow the Lamb on Mount Sion in the performance of his Worship. With several grounded Reasons from the holy Scriptures, to prove that the first Day of the Week is the Gospel Sabbath. With many useful Observations, needful to be known in this Age, for the unfolding of the Right Use and Benefit of every Ordinance according to Gods holy Order.*

**S**eeing glorious things are spoken of the City of God, *Psal. 87. 3.* let us therefore take a view, how and by whom this City or true Church of God was first planted in this Island of *Great Britain*. The *Welsh* or *British* People, the first Inhabitants of this Land, as *Gildas* affirmeth, received the Gospel in the time of *Tiberius*, the Emperor, under whom Christ suffered; *Acts and Mon. Book 2. Pag. 95.* He also saith, that *Ioseph of Arimathea*, after the dispersion of the Jews, was sent of *Philip* the Apostle from *France* into *Britain* about the Year of our Lord 63, and remained in *Britain* all his time; who with his fellows laid the first foundation of the Christian Faith among the *British* People. *Gild. de lib. Vi. Aurelii Ambrosii.* *Onesephorus* saith, that *Simon Zelotes* did spread the Gospel of Christ to the West Ocean, and brought the same into the Isth of *Britain*; *Onesephi, lib. 2. cap. 4.* And thus we see the *British* People received the faith of Christ, and not from *Rome*; fulfilling the Words of the Prophet, *The Isles shall wait for his Law, Isa. 42. 4.* As is expounded by Christ, *The Gentiles shall trust in his Name, Mat. 12.* And thus the Gospel was preached to every Creature (to wit of Mankind) under Heaven, *Col. 1. 22.* And the Lords Name was great among the Heavens, *Matt. 1. 1.* as was promised to be given to Christ for his Inheritance, and the uttermost parts of the Earth for his Possession. And thus Christ by the preaching of the Gospel being King of Saints, is set upon his holy Hill Mount *Sion*, *Psal. 2. 6, 8.* *Rev. 14. 1.* Where all his Elect are gathered in the dispensation and fulness of times, *Eph. 1. 10.* to serve the Lord; whose Kingdom, and Dominion, and the greatness of his Kingdom under the whole Heavens hath no end, *Dan. 7. 13, 14, 27.* *Luke 1. 33.* So that in all Nations him that feareth God and worketh righteousness is accepted of him.



*Acts* 10. 35. And thus Christ in his Church doth reign on Earth over both *Jews* and *Gentiles*. *Rom.* 15. 11, 12. and yet no earthly Monarch, as will further appear in handling the Ordinance of Christs Government in his Church or Kingdom. Now having shewed how and by whom the Church of Christ, and his Gospel was first planted in England, among the *British* People;

In the next place, let us behold this Church of Christ, how she was planted and established in her primitive Beauty in this Island, as in other parts of the World, by the heavenly Builders, the Apostles.

1. Forasmuch as the Scriptures hold forth unto us that every true Church of Christ is a Company of (a) faithful People, called and (b) separated from the World, ~~all~~ false Worships, (c) gathered and joyned together with their seed into a holy (d) Covenant or Marriage-state with the Lord, to serve him according to his written Word; and thus the Covenant is the Form of the Church, by which the faithful, and their seed entering into the same, do become members of Christs Mystical Body, as the Scriptures shew. (a) *1 Cor.* 1. 2. *Rev.* 18. 4. *John* 15. 19. *Acts* 19. 9, 10. and 2. 40. (b) *2 Cor.* 16. 17. (c) *Isa.* 60. 4. (d) *Esay* 62. 4, 5. *Jer.* 50. 5. *2 Cor.* 11. 1, 2. *Deut.* 26. 17, 18, 19. and 29. 10, 11. *Exod.* 2. compared with *1 Cor.* 7. 14. *Luk.* 18. 16. *Isa.* 49. 5.

2. This Church being thus joyn'd together, have power from their Head and Husband Christ Jesus, to elect and ordain by a free consent of the whole Church that are come to understanding, some from among themselves, being found fitly qualified with Gifts and Graces, to the office of (a) Pastor, and Teacher for the work of the Ministry, and Administration of the Signs or Seals of the benefit of Christs death, to wit, Baptism, and the Lords Supper; and likewise to chuse some to be (b) Elders with the Pastor and Teacher, for the Oversight and Guidance of the Church; and others to be Deacons (c), for the gathering the Contribution of the Saints, to distribute to the maintenance of the Ministers, and relief of the poor; and when Widows for helpers be found fit for both Age and Qualifications, the Church may likewise enjoy the same, as (d) Deaconists, to look after the sick, as these Scriptures shew. (a) *1 Tim.* 3. *Acts* 14. 23. (b) *1 Tim.* 5. 17. (c) *Acts* 6. 2, 3, 4. (d) *1 Tim.* 5. 9, 10.

3. Unto this Church thus gathered and constituted, the Lord Jesus hath given his Ordinances, every one of them in that holy Order he himself hath appointed in his Testament to be performed, namely; 1. Prayer. 2. Singing of Psalms. 3. The Pastor by office reading some part of the holy Scriptures, giving the sense of the same; with what else by doctrine, as the time may permit, the Teacher shall deliver, and by the wisdom given him applying the same to the Consciences of the Hearers. 4. The Men Members exercise their Gifts in Prophecyng according to the ability given them

them of God, by two or three at the most. 5. The Deacons receiving the Contribution, given by the Church, for the Minister, and the Poor. 6. The ruling Elder governing the Affairs of the Church with the Pastor and Teacher in the time of Government. 7. Water-Baptism, if any were received in Members in the time of Government, to be by the Pastor or Teacher administered on them. 8. The performance of the Lords Supper; after which by the example of Christ, all the Church joyntly to sing a Psalm, concluding the whole with Prayer. All which Ordinances and Offices we find in the Testament of Christ, and practised in the Churches, where in the Apostle Paul joyced to behold their Faith, and the holy (a) Order they performed them in. So that where the holy Doctrines of Christ in his Church are purely taught, and all his Ordinances in order performed, there is Christ beheld in his beauty, and his Spouse at his right-hand in Gold of Ophir: who for her incomparable beauty, whilst she holdeth fast the Faith once given to the Saints, according to the Covenant of Grace made with Abraham and his Infants, the Faith of Gods Elect, and walketh after Christ the Captain of her salvation in the heavenly Warfare of his glorious Gospel; she looketh forth as the (b) Morning, fair as the Moon, clear as the Sun, and terrible as an Army with Banners; beautiful for (c) situation; the Joy of the whole Earth is this Mount Sion, the City of the great King, the Lords (d) House, his (e) Temple, and (f) Mountain of God; a chosen (g) Generation, a holy Nation, a peculiar People, the (h) Vineyard of the Lord, his (i) Garden inclosed, a Spring shut up, the sealed Fountain, and Orchard of Pomegranates, abounding with the sweet fruits of his Graces, his (k) Heritage, and (l) Kingdom, his Spouse, his (m) Queen, his (n) Body. Unto this Church belongeth all the (o) Promises in the Gospel made in Christ, who is made unto her (p) Wisdom, Righteousness, Sanctification, and Redemption; unto whom the Lord is a (q) Wall of fire, his (r) Presence promised her, his (s) Protection, and even Life for evermore. As these Scriptures shew to all them that will search the same. (a) Col. 2. 5. (b) Cant. 6. 10. (c) Psal. 48. 1, 2. (d) Heb. 3. 6. (e) 2 Cor. 6. 16. (f) Micah 4. 1. Zach. 8. 3. (g) 1 Pet. 2. 9. (h) Isa. 5. 1. and 27. 2. (i) Cant. 4. 12. Isa. 51. 3. (k) Isa. 19. 25. (l) Col. 1. 13. (m) Psal. 45. 9. (n) 1 Cor. 12. 27. Eph. 1. 23. (o) Gal. 4. 28. 1 Cor. 1. 20. 2 Pet. 1. 4. Rom. 9. 4. (p) 1 Cor. 1. 30. (q) Zach. 2. 5. Heb. 12. 29. (r) Isa. chap. 60. Ezek. chap. 47. Mat. 18. 20. (s) Ezek. 48. 35. Mat. 28. 20. Esay chap. 62.

Let us now with John in the Spirit ascend to the heights of the Mountains of Israel, to behold the true Church of God, the Bride, the Lambs wife, as she is held forth in the Scripture of the Prophets, now following her Head and Husband in the performance of all his holy Ordinances, in that holy Order Christ hath given her under the Gospel in his last Will and Testament.

flament, how that all the glory of the Church of God in all Ages is applied to her in all the Promises of Life for her unmovable stability and eternal comfort in the 21th & 22th chapters of the *Revelations*, while she aboundeth in the work of the Lord. Therefore let us take a view how glorious this Church appeareth beautified with all God's Ordinances.

## I.

Prayer is a (a) sanctifying Ordinance, ordained of the Lord; given to his Church as a powerful means to prevail with the Lord for all things we stand in need of; offered up by the mediation of *Christ Jesus*: and also serveth to distinguish between every Ordinance, as by the example of *Christ* in the Supper, who prayed between the receiving the Bread and Wine. And also *Moses* when the Camp removed, sanctified the action by (b) *Prayer*; and so likewise when it rested. Unto which agreeth the Exhortation of the Apostle to the Churches (d), that by *Prayer and Supplication, with Thanksgiving, let your request be made known to God*. (a) 1 *Tim.* 4. 4. *Eph.* 6. 18, 19. *Al.* 6. 4. &c 2. 42. *Zech.* 8. 21, 22. *Job* 42. 8. 2 *Chron.* 6. 24. 1 *Thess.* 5. 17. *Rev.* 5. 8. &c 8. 24. (b) *Mat.* 26. 26, 27. *Numb.* 6. 23 to 27. (c) *Numb.* 10. 35, 36. (d) *Phil.* 4. 6. with *Mat.* 6. 5. to 15.

## II.

*Prayer* being performed, the Church together do sing with harmony of Voices some part of the *Psalms* in the holy Scriptures: forasmuch as God created no (a) Faculty in vain, but to be used to praise and glorifie the Name of the Lord in his Church, where prayer and praises (b) wait for him, for his Mercies and wonderful works of (c) Deliverance of his Church from the rage of (d) *Pharaoh*, the Dragon, making them to pass through the Sea as on dry (e) Ground; who for their deliverance then sang his (f) praise. So likewise ought the Saints now, having received like precious Faith with them, 2 *Pet.* 1. 1. 2 *Cor.* 4. 13. in these Gospel-days stand on the Sea of (g) Glass, having the Harps of God, or like (h) Melody of joy in the Spirit, to see in the Churches Deliverance of old, how we were in them delivered by the seed *Christ* in the loins of the Church then preserved; ought now to sing the song of *Moses* and the Lamb, having gotten the victory over the *Romish* Beast and his Image, of whom *Pharaoh* was a (i) Figure; and hereupon was that Psalm with others penn'd by the Spirit of God, for the Saints now to sing as our deliverance, which the Church of *Israel* did sing as their deliverance in the Churches deliverance of old, many hundred years before they were born, and could say by the same Spirit of Faith in *Christ* to come, as we enjoy now he is come, of that seed then preserved: there did we (k) rejoyce in him, (to wit, in God) for our deliverance in them then delivered; as saith the Prophet, *Except the Lord had left us a very small (l) Remnant, we should have been as Sodom and Gomorrah*. But some will object, that Singing of old was used with Instruments of Musick: We answer

answer; so was Prayer with offering up of Incense: therefore as Incense is ceased yet Prayer remaineth, so by like reason though Musick is ceased, yet Singing of Psalms remaineth as an Ordinance of God to his Church; else Christ at the first institution of his last (m) Supper, (a Gospel-Ordinance,) would not with his Disciples have performed singing, as a Pattern for all his Churches to follow his step; neither would the Apostles have instructed the Churches to employ themselves in the Ordinance of (n) Singing, but as it was an Ordinance given to the Church; and never repeal'd, but to be practis'd by them, as a means whereby the Word of Christ may dwell in them richly, in all Wisdom, singing with grace in their hearts to the Lord. (a) *Psal.* 103. 1. (b) *Psal.* 65. 1. (c) *Psal.* 105, 106 107. *Psal.* 77. 15, to 20. *Exod.* 14. 19. (d) *Psal.* 74. 13, 14. *Ezek.* 29. 3. *Esay* 51. 9, 10, 11. (e) *Exod.* 14. 21, 22. (f) *Exod.* 15. 1, to 21. (g) *Rev.* 15. 2, 3. (h) *Isa.* 51. 3. 1 *Chron.* 16. 29. *Eph.* 5. 19. (i) *Rev.* 12. 3. *Ezek.* 32. 2. (k) *Psal.* 66. 6. (l) *Isa.* 1. 9. (m) *Mat.* 26. 26. (n) *Col.* 3. 16. *Eph.* 5. 19.

## III.

After the Ordinance of Singing, the Pastor (a) readeth some part of the Scripture; when he hath (b) sanctified this Ordinance by Prayer, he giveth the sense and meaning of the same, bringing one Scripture to (c) expound another, (d) comparing spiritual things with spiritual, as it is written, to the (e) Law, to the (f) Testimony, if they speak not according to it, there is no true (g) Light in them: for no Scripture is of any (h) private Interpretation, but by the Scripture of the Prophets is shewed what is (i) Gospel, that so the Church may with the (k) Bereans search the Scripture for the proof of the same: seeing our Faith in all things must be built upon the (l) foundation or doctrine of the Apostles and Prophets, Christ Jesus himself being the chief Corner-stone, and not as some say, on the Light within; but as the Apostle witnessed both to small and great, none other things concerning Christ, and our Faith in him, than what the (m) Prophets and Moses did say should come, that so the Church may be edified in the fear (n) of the Lord, according to these Scriptures. (a) 1 *Tim.* 4. 13. *Neb.* 8. 8. *Act.* 13. 15. (b) *Phil.* 4. 16. (c) 2 *Pet.* 1. 20. (d) 1 *Cor.* 2. 13. (e) *Isa.* 8. 20. *Luk.* 16. 29, 31. (f) 1 *Cor.* 2. 1. *John* 5. 46. *Deut.* 18. 18. *Luk.* 13. 36, 37. 2 *Thes.* 1. 10. *Rev.* 19. 10. and 15. 5. (g) *Jer.* 8. 9. (h) 2 *Pet.* 1. 20. (i) *Rom.* 16. 25, 26. *Gal.* 3. 8. *Rom.* 15. 16. *Isa.* 52. 7. and 53 chap. (k) *Act.* 17. 11. (l) *Eph.* 2. 20. (m) *Act.* 26. 22. (n) *Act.* 17. 31.

## IV.

After the Ordinance of Reading is performed, with what the Pastor by Doctrine laid as the food or bread (a) of Life before the Flock; the Teacher according to the (b) Wisdom given him, taketh some place of Scripture, after he hath opened the same, railleth Doctrine from it, and applieth it to the (c) consciences of the hearers, that the Church may discern (d) Sin; and (e) Right-



(e) Righteousness, working upon the (f) Will and Affections that a (g) reasonable Creature, not without faith, may be given up unto God, and their Bodies, as a living (h) sacrifice, in his service; so (i) growing in Grace and in all spiritual (k) understanding, as (l) Plants in the Lords Vineyard, and bringing forth the (m) fruits of his own Grace, every good work to the praise and glory of the Lord Jesus. (a) *John* 6.48. *Mat.* 4.4. *Deut.* 8.3. (b) *1 Cor.* 12.8. *1 Tim.* 2.17. *Luk.* 4.18, 21, 22. *2 Tim.* 3.16. (c) *2 Cor.* 4.2. & 5.11. (d) *Rom.* 7.7. (e) *Rom.* 10.4. *Phil.* 3.9. *Mat.* 5.20. (f) *Phil.* 2.13. *1 Cor.* 3.7. *Luk.* 17.5. (g) *1 Thes.* 3.2. (h) *Rom.* 12. 1. *Mark* 9. 49. *Psal.* 51. 17. (i) *2 Pet.* 3. 18. *Psal.* 92. 12. (k) *Col.* 1.9. *2 Tim.* 2.7. (l) *Isa.* 5.7. (m) *Cant.* 4.16. *Col.* 1.10. *Phil.* 1.11. (n) *1 Cor.* 10.31. *Eph.* 1.13.

## V.

Now followeth the Ordinance of Prophecy, being sanctified by the Word of God and Prayer, by that Member which beginneth that Exercise, who invocateth the Lord for a blessing thereon, that so the Gifts and Graces the Lord bestoweth on his Church may not be (a) hid in the Earth, or (b) covered under a Bushel, but manifested, as was prophesied, *The righteous shall flourish like the Palm-Tree, he shall grow as the Cedar in Lebanon,* to shew forth the praises of the Lord in his (c) Temple, observing time and order, speaking to his glory. For this cause therefore hath God ordained this Ordinance, that Members not yet in office may exercise their Gifts, as it is written, *Ye that are zealous of spiritual Gifts, seek that ye may excell to the* (d) *edifying of the Church;* by which holy order of training up Youth or young Men in the Church, by exercising their Gifts, after two years time were some found fit in the Church of God at *Ephesus*, to be chosen by the Church to the office of Bishop, or Pastor, and other offices, when as they had no office before for two years time. And thus when Gods way is taken for the fitting of Men in Gods own time and order for the work of the Ministry, they need not, as many do, take a contrary way to make Ministers of the Gospel, by human art in the knowledge onely of the Tongues, as though the Gifts and Graces of God could be, as (f) *Simon Magus* thought, bought or purchased with Money; neither is it obtained by any natural Art or human Industry: for great is the difference between the attaining of the knowledge of the Tongues, and the knowledge of the Mysteries of Faith, as is evident: for the *Jews* were as learned Men as any in the (g) World in the knowledge of those Languages the Scriptures were first spoken and wrote in, yet they knew not the (h) voices of the Prophets, when read every Sabbath, concerning Christ in the Promises, contained in the Prophets Writings; but when he was preached unto them out of the Writings of the Prophets, that Christ must dye for our sins according to the (i) Scriptures, it was unto the *Jews* a (k) stumbling-block, and unto the *Greeks* foolishness. Also the Cardinals and Jesuits at *Rome* want not the knowledge of

of the Tongues, yet how ignorant are they of the Myſteries of Faith in Gods Word, and holy Order of Worſhip under the Goſpel, ſee *Henry Ainsworths* Arrow againſt Idolatry. So that tongues are no eſſential mark of a true Miniſter, as ſome men imagine, for God ſometimes called unlearned men to the Work of the Miniſtry, as (l) *Peter* and *Andrew*, and *Amos* a (m) Herdſman to be a Prophet, as well as he doth Men that are learned in the Tongues: ſo that Learning is but natural, though an excellent Ornament in Nature. And when God is pleaſed to call Men of ſuch parts in Nature, being ſanctified by the gracious work of his Spirit, to his Miniſtry, it may bring much glory to God in its place, but not that it makes Men fit for Miniſters. Now that which makes a Man a true Miniſter of Chriſt is, Firſt, being a (n) Member of the true Church of Chriſt, and by that Church called or (o) elected: when duly tried and found (p) fit both for Gifts, Grace and Qualifications, then in the time of the Ordinance of Government in the Church, by the meeteſt Members the Church thinks fit, is ordained by the conſent of the Church; and this is Chriſt's ſpiritual School that traineth up Men for the Work of this Miniſtry, in the exerciſing of the Graces the Lord beſtoweth on them; for when they ſaw the boldneſs of *Peter* and *John*, and perceived that they were (q) unlearned men, they took knowledge of them that they had been with *Jeſus*; who when he aſcended up on high gave (r) gifts unto Men: ſo now in the ordinary Miniſtry, continued to his Church in the Office of Paſtors and Teachers, for the Work of the Miniſtry, for the edifying of the Body of Chriſt in the unity of the Faith, and the knowledge of the Son of God, which Knowledge is no leſs than Life eternal to them that attain to this Learning, which all the Learning in Nature comes ſhort of. (a) *Mat.* 25. 25. (b) *Mat.* 5. 15. (c) *Pſal.* 92. 12, to 15. (d) *Pſal.* 29. 9. (e) *1 Cor.* 14. 12. (f) *Acts* 8. 18. (g) *Mat.* 11. 25. (h) *Acts* 13. 26, 27. (i) *1 Cor.* 15. 3. (k) *1 Cor.* 1. 23, 24. (l) *Mark* 1. 16. (m) *Amos* 7. 14. (n) *1 Tim.* 3. 1, to 15. *Acts* 6. 3. *Num.* 8. 10. *Ezek.* 33. 2. (o) *Acts* 14. 23. (p) *1 Tim.* 3. with *Tit.* 1. 5, 6. (q) *Acts* 4. 13. (r) *Eph.* 4. 11, 12, 13. (s) *John* 17. 3. (t) *1 Cor.* 1. 26, 27. *1 Cor.* 2. 13, 14.

## VI.

Followeth the Ordinance of Contribution, to be performed in the Church, unto which the Deacon is choſen, and put in office to (a) attend, and therefore he ſeeketh unto the Lord by prayer to (b) ſanctify the performance of the ſame, and likewiſe to diſtinguiſh his Office from the Office of the Miniſtry of the Word, and Ordinance of Prophecy; And as there was none to go up to *Jeruſalem* (c) empty: the poor as well as the rich were bound (d) to manifeſt their faith by their obedience unto the Command of God; who might thereby expect from the Lord a Bleſſing. Even ſo are the Saints under the Goſpel not to go to the Church of God, or heavenly *Jeruſalem*, (e) empty: therefore it is written, *Let every (f) one of you lay apart upon the firſt day of the week, for the relief of the poor, as God hath proſpered him.*

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This must be done with a willing (g) mind : If it be never so small, it is accepted according to that a man hath, and not according to that he hath not. If it be but the poor widows (h) mites that did receive relief among the (i) fatherless, or a farthing of our money, we ought every one to shew the fruits of our Faith (k) in God's service by our obedience. Even so likewise it is a duty in this Ordinance that every one of the Saints, whether poor or rich ; as it is written, *Let (l) him that is taught in the Word, communicate unto him that teacheth in all good things ;* that so the Minister may be fed of the Flock he feedeth, and Vineyard (m) he dresseth ; and not mussel the mouth of the Ox that treadeth out the Corn : that so if they have sown unto us spiritual things, they may reap of our carnal things. And further, saith the Apostle, *Do ye not know that they which minister about the holy things, live of the things of the Temple ? and they which wait at the Altar, are partakers with the Altar ? Even so hath the Lord ordained, that they that preach the Gospel, should live of the Gospel,* And this is likewise to be done willingly ; then accepted according to that a man hath, and not according to that a man hath not. *Not grudgingly, (n) or of necessity : for God loveth a cheerful giver.* And as it is an Ordinance in the Church of God to give to the Poor, and also to the Minister : so is it an odour, a sweet smell, a (o) sacrifice acceptable, and well-pleasing to God. Moreover, as the Minister is left free, as he knoweth the state of the Flock, (p) what portion of Food for their Souls : He gathereth with labour from the (q) Tree of Life, and layeth before them as he shall account to the Lord Jesus, the (r) chief Shepherd : from whom he hath received his Charge (s), to watch over their Souls (t), according as the Lord hath appointed (u) in his Church : Even so are the Flock left free what portion they shall give, (w) out of what the Lord hath bestowed on them for his maintenance, as they shall account to God for the same. If they be able so to supply his Necessities with plenty, that he may not be cumbered or intangled (x) with the Affairs of this Life, that he may please him who hath called him to be a Souldier but it is the Ministers Duty if the Flock be poor, and not able, to labour with his own hands (y) to help to keep himself, and to administer unto others ; and if need require, to lay down his Life for the (z) Sheep in the service of the Lord in his Church. See more of this matter handled in the time for Gospel-Worship, or Christian Sabbath.

(a) *Acts* 6. 2, 3, 5. (b) *1 Tim.* 4. 4, 5. (c) *Deut.* 16. 16. (d) *Ezek.* 44. 30. (e) *Heb.* 12. 22. (f) *1 Cor.* 16. 1, 2. (g) *2 Cor.* 8. 12. *1 Chron.* 29. 9, 14. (h) *Luk.* 21. 2. (i) *Rev.* 14. 28, 29. (k) *James* 2. 17--26. (l) *Gal.* 6. 6. (m) *1 Cor.* 9. 7, 9, 11, 13, 14. (n) *2 Cor.* 9. 6, 7, 8, 9, 10. (o) *Phil.* 4. 18. (p) *Prov.* 27. 23. (q) *Rev.* 22. 2. *Prov.* 3. 18. (r) *1 Pet.* 5. 4. (s) *Act.* 20. 28. (t) *Heb.* 13. 17. (u) *Tit.* 1. 5. (w) *Luke* 8. 3. & 10. 7. (x) *2 Tim.* 2. 4. (y) *Acts* 20. 34, 35. (z) *1 John* 3. 16. *John* 10.

Followeth the Ordinance of Christs Government in his Church, performed by the (a) Ruling Elder, who invocateth the Lord by prayer to sanctify this Ordinance of Christ, being in the midst of them (b) on the (c) Throne of his Father David, who figured Christ in his three Offices, in Israel; therefore David's Kingdom and Government was temporal, as all Figures were; but Christs Kingdom is spiritual, so not of this (d) World, as himself hath said; *Which David being a Prophet foresaw by the Spirit, and therefore said, the Lord said unto (c) my Lord; Sit thou on my right-hand until I make thine enemies thy footstool.* Now these Enemies which the Father will make the footstool of Christ are the Elect, who while they are in the state of Unbelief, are enemies in their minds by wicked works, *Col. 1. 21.* Some as Persecutors of Christ in his members, through the (f) zeal of ignorance; these enemies are subdued to Christ, not by carnal weapons, *2 Cor. 10. 4.* but by the ministry of his Word and Spirit in his Servants; who in Christs spiritual warfare, are like the (g) goodly Horse in the Battel shooting the Arrows of his Truth by the Word preached, which pricketh their hearts that they fall under him at his feet, crying, *Lord, what wouldst thou have me to do? Acts 9. 6.* and *2. 37.* Thus from enemies are they become friends of Christ, doing the Lords (h) Will and not their own; now no more under the (i) government of Sin and Satan, but under the Government of Christ in his Church, at his feet; for God gave Christ to be Head over all things to his Church, *Eph. 1. 22.* As it was foretold, *The Sons of them that afflicted thee, shall come bending unto thee; and they that despised thee, shall bow themselves at the soles of thy feet, Isa. 60. 14.* As the Converts did in the Church of Corinth, *1 Cor. 14. 25.* and in the Church of Philadelphia, *Rev. 3. 9.* who came and heard and attended upon the Ordinances of Christ in his Church; where Christ as a (k) Prophet was represented in his Ministry, in the Ordinance of Teaching, working upon the knowledge of the Hearers, that they may discern Sin and Righteousness; 2dly, as a Priest, working upon the Will and Affections, killing them a sacrifice, that a new and reasonable Creature may be given up to God in his service, *Heb. 9. 11, 14.* *Rom. 12. 1.* 3ly, In this time of government now as a (l) King on his Throne, effectually working upon their hearts, that the things taught by Prophecy, and applied by Priesthood, may be orderly practised in a holy Life. And thus the Man, whose name is the (m) BRANCH, shall bear the Glory, and shall sit and rule upon his Throne. And he shall be a Priest on his Throne, and the Counsel of Peace shall be between them both. And thus he must reign, till he hath put all his Enemies under his Feet, *1 Cor. 15. 25.* compared with *Psal. 110. 1.* fulfilling the words of the Angel to Mary, according to the words of the Prophet, *Isa. 9. Behold, a Virgin shall conceive, and bear a Son, and the Lord shall give unto him the Throne of his father David, to reign over both*



both *Jews* and *Gentiles* in the Church of God, *Luke* 1. 31. 32. *Rom.* 15. 12. whom *David* figured in his terrestrial warfare, now spiritually fulfilled in the Church by *Jesus Christ*; and therefore to the Church of God in *Philadelphia* it is written concerning *Christ*; who is the King of Saints; *Rev.* 15. 2. and hath the Key of *David*, that openeth the gates of the City *New Jerusalem*, or Church of God; that the Regenerate, or Righteous Nation, to wit, the believing Parents, and their Children may enter in, in the time of Government, who by Covenant do become the Lord's People. *Deut.* 29. 10. 11. *Act.* 2. 47. Thus in the Church when the Mysteries of Faith are purely taught and opened, as the Truth is in *Jesus*, and the Ordinances of *Christ* in holy Order performed; then doth the Spouse, or Queen of *Christ*, at his right-hand, (*Psal.* 45. 9.) behold the King in his Majesty, *Isa.* 33. 17. *Psal.* 27. 4. 8. 90. 17. *Gen.* 5. 10. the chiefest among ten thousand.

Moreover, because the Church, or Kingdom of Heaven, is compared to a Draw-Net, that gathereth good and bad, to wit, some Hypocrites among the Elect. When any such appear to be in the Church, and not of it according to God's Order, such for their evil deeds, or Heresy, being brought in order to the Throne of *Christ* in his Church, in this time of Government, and by their obstinacy in sin are known to be drags; then according to the Proverb, purge out the drags, and again; Cast out the Scorners, and Contention, and Strife shall cease; *Prov.* 25. 45. 46. 23. 10. and by this (a) order of Government *Christ's* Kingdom is purged, the Church is preserved in peace, and all confusion avoided: The unclean, or (d) leavened persons, by the power of our Lord *Jesus Christ* put out from among them; for the destruction or humbling of the flesh, that the spirit may be saved in the day of the Lord *Jesus*. And whilst this Excommunicated person remaineth impenitent in such a condition, he is not fit to be received in again until he repent,

(a) *1 Tim.* 3. 5. *1 Cor.* 12. 28. (b) *Mat.* 18. 20. *Exod.* 23. 8. and 20. 24. (c) *Rev.* 4. 2. and 5. 6. and 7. 12. *Luke* 1. 31. (d) *John* 18. 36. (e) *Mat.* 23. 42. 43. 44. 45. *Psal.* 190. 3. (f) *1 Tim.* 1. 13. *Rom.* 5. 10. (g) *Zach.* 19. 3. *Rev.* 19. 14. (h) *Rom.* 12. 2. *Psal.* 2. 13. (i) *Rom.* 6. 12. 13. 14. 19. (k) *Act.* 3. 22. (l) *Rev.* 19. 16. (m) *Zach.* 6. 12. 13. (n) *1 Cor.* 14. 33. 40. (o) *Mat.* 16. 6. *1 Cor.* 5.

Now then these things being so according as the Truth is in *Jesus*, what a gross Mistake are some Men under, who call themselves Baptists, who have published in their Confession of Faith to the World, from *Rev.* 21. 1. a presented to King *Charles* the 1<sup>st</sup>. from the City of *God*; That the Kingdoms of this World, (these spoken of) which shall become the Kingdoms of our Lord

*Lord and his Christ's*, are (say they) the Kingdoms of this World which men so mightily strive after; when all know that the Kingdoms of this World, which men so mightily strive after, are such Kingdoms as *England*, *Spain*, and *Denmark*, and the like, which are governed by Civil Magistrates, according to Gods Ordinance, whose Office and Sword they have received, next under God to be Heads of their Kingdoms. Whether such Magistrates be Believers or no, (a) yet all Christians are bound to obey them, not for (b) fear, but for Conscience sake, and that in the Lord. (a) *Act* 25. 11. (b) *Rom* 13. 5.

2. To help these Men to see their Mistake in interpreting Prophecies literally, and that others may not be deceived by them, let the Reader further note, That Christ hath his Office next under God, to be a (a) Head and Mediator to his Church; and the Magistrates have their Office next under God to be Heads of their Kingdoms. These two Governments being both ordained of God, yet so distinct the one from the other, as they neither do nor can take in hand the Work peculiarly belonging unto one another; for which cause it may appear, that God divided his Laws into two Tables, the one appertaining to the worship and service of God in his Church or Kingdom, Christ by it spiritually governing the same; the other concerning temporal matters in things appertaining to this Life, between man and man, which last Work appertaineth to the civil Magistrates Office: therefore would not Christ meddle with the (b) civil Sword in Government; (c) because his Kingdom was not to be of this World, neither would he decide civil Controversies (d) though desired thereunto. (a) *Eph* 1. 22. (b) *Rom* 13. *Jeb* 12. 24. (c) *Mat* 26. 52. (d) *John* 18. 36. (e) *Luke* 12. 14.

3. On the other hand; the Kings of *Judah* (a) might not meddle with the Priests work, to burn Incense; yet the Magistrates Office, when *Israel* was under Heathen Governours, might be performed by them in that Nation, and the *Israelites* bound to (b) obey them in all their Commands, according to the second Table of Gods Law, as appeareth by their appointing (c) Officers, judging Controversies, and punishing (d) Malefactors; and the *Israelites* bound to pray (e) for the peace of that Nation. Therefore so long as the two Tables of Gods Law remain unjoynd together; so long the Kingdom of Christ, and the Kingdoms of this World, (which Christ's Kingdom is not of) will remain distinct the one from the other; for which cause Christ paid them Tribute (f), and commanded his Subjects so to do (g), teaching us that his Office was subordinate unto them in civil things, and also to pray for their good both in body and soul. And when it pleaseth the Lord, in whose hands the hearts of all Kings and Magistrates are, to turn their hearts to obey his Truth, and they become Members of Christ's Church, as many Heathen Magistrates in the Apostles days

were;

were *(h)*; then are they said to have their portion in the Holy Land; and they do bring their honour and glory, as the Gentiles their *(i)* riches; in becoming Nursing-fathers *(k)*; preserving the Church from outward Injuries, while they in Spirit and in Truth *(l)* worship the Lord in keeping his Commandments; and so the *(m)* Earth is said to help the Woman. As these Scriptures shew; *(a)* 2 Chron. 26. 16; 18. *(b)* Jer. 27. 6, 8, 12. *(c)* Jer. 40. 9. *(d)* Jer. 29. 22, 23; *(e)* Jer. 29. 7. *(f)* Mat. 17. 24, 25, 26, 27. *(g)* Rom. 13. 6. *(h)* Ezek. 48. 27. *(i)* Isa. 60. 3, 6. Rev. 21. 24. *(k)* Numb. 11. 12. Isa. 49. 23. *(l)* John 4. 24. Phil. 3. 3. Rev. 22. 14. *(m)* Rev. 12. 16.

Again, there are three Kingdoms here on Earth; first, the Kingdom of Magistratical *(a)* Government in Nations; secondly, the Kingdom of spiritual *(b)* Government of Christ in his Church; thirdly, the Kingdom of *(c)* Darkness, where Satan the *(d)* Prince of this World ruleth in the hearts of the children of *(e)* disobedience. The two first Kingdoms or Governments are ordained of God; the third was usurped of the Devil: The time when his Kingdom began, was so soon as Man fell by his means into *(f)* Sin; and thus Satan as a strong Man armed took *(g)* possession in our first Patents, until a stronger than he came upon him and dispossessed him, to wit Christ, by God promised to them, that the Seed of the *(h)* Woman, to wit Christ, should bruise the Serpents Head, and God gave them faith to believe the same; and thus Christ threw out *(i)*, and took possession in his Elect Children, whom the Father had given *(k)* him, to dwell in their hearts *(l)* by faith. Thus the War began betwixt Christ and Satan in Paradise, a figure of the *(m)* Church and *(n)* Heaven it self; so that in a Mystery it is written, *There was War in Heaven; (o) Michael and his Angels fought against the Dragon: and the Dragon fought and his Angels, and prevailed not; neither was place found any more in Heaven for them.* Thus Christ in the purpose of God, and in the fulness of time, by his death spoiled *(p)* Principalities and Powers; as it is written, *For this purpose the Son of God was manifest, that he might (q) destroy the Works of the Devil.* Thus Christ by the Ministry of his Word, as a *(r)* Prophet, worketh upon the knowledge of his Elect Children, that they may discern Sin and Righteousness; as a Priest, to work upon the Will and Affections *(s)*, killing them a *(t)* sacrifice. Which Work of Christ *Abel* by faith saw, by killing; the sacrifice he was worthy to die, and by offering it up on the Altar he *(u)* confessed that Christ must die for his Sins; but *Cain* who was not of the number of the Elect, yet shewed he a form of Godliness, offered his *(m)* Sacrifice (as Hypocrites do) without faith; therefore it was not accepted as *Abel's* was, for which cause he *(x)* slew his Brother; so he is said to be of that wicked One, in whose posterity Satan had his Kingdom, called the World of *(y)* ungodly, which perished in the Flood, and their Spirits remain

remain in prison in expectation of endless woe, to have their portion with him they served. (a) *Rom.* 13. 2. (b) *Psal.* 149. 6, 7, 8, 9. *Matt.* 18. 18. (c) *Rev.* 16. 10. *Eph.* 6. 12. (d) *John* 14. 30. (e) *Eph.* 2. 2. (f) *Gen.* 3. 1. *John* 3. 8. (g) *Luke* 11. 21. (h) *Gen.* 3. 15. (i) *Heb.* 2. 14, 15. (k) *John* 6. 37, 39. (l) *Eph.* 3. 17. (m) *Gen.* 4. 12. (n) *Luke* 23. 43. (o) *Rev.* 12. 7. *Das.* 12. 1. (p) *Col.* 2. 15. (q) 1 *John* 3. 8. (r) *Act.* 3. 22. (f) *Phil.* 2. 13. (t) *Rom.* 12. 11. (u) *Heb.* 10. 4. *Psal.* 40. 6, 7. *Col.* 3. 24. (w) *Prov.* 15. 8. *Isa.* 66. 3. (x) 1 *John* 3. 12. (y) 2 *Pet.* 2. 5. 1 *Pet.* 3. 19. *Matt.* 25. 41.

Moreover, after the Flood Satan began his Kingdom again in *Noah's* Son, *Canaan* the Son of *Ham*, whom *Noah* (a) cursed for his sin of tale-bearing, who ought to have (b) concealed, and not to have reproached his Father; nevertheless in the Field of the (c) World God hath his Elect, in whom (as aforesaid) Satan ruleth for a while, until Christ by the Word of his Grace worketh Repentance in them, to the acknowledgment of the Truth, that they may be recovered out of the (d) snare of the Devil, captivated by him at his will. Thus we see the Work of Christ is to dispossess Satans Government or Kingdom out of the hearts of his Elect, as is opened to us in *Rev.* 18. When Gods time was come that he would restore his Church by raising up of his Elect out of the (e) grave of sin, wherein they lay; (ff) dead under the Antichristian Errors and Doctrines of Devils, whom the Lord (g) as wakened by the (h) Lightnings and thundering Power of his Law, as was signified by the Temple of God being opened in Heaven, and the voices of his servants signified under the seventh Angel sounding his true Doctrine out of the same, which caused such an Earthquake or trembling, that some (like (i) *Felix*) trembled, yet not bettered, but were angry to have the Doctrine of eternal (k) Judgment preached against the *Romish* Harlot their Mother, who had made all Nations drunk with the Wine (or false Doctrine) of her Fornication in this Earthquake. Others, like as the (m) *Jaylor* were converted, inasmuch that the tenth part of the City (n) fell from the belief of the Antichristian Errors, to believe the Doctrine of Christ's Temple and Altar. See the Preface to the Reader. Thus the (o) Arrows of Gods Truth, pricking the hearts of the Elect, wrought so effectually, that there was slain of Men, or Names of Men, (p) seven thousand, now no more to be (q) named of the number of the Beast, but of the number of the (r) Names that do follow the Lord Jesus, on such is written a new (s) Name, even the Name of the City of the Heavenly *Jerusalem*, the Mother of all Gods Children. So that now in whom Satan had his Kingdom by ruling in them, Christ by faith now dwelleth and ruleth; which causeth the Angels (who are round about the Throne of Christ in his Church) to rejoyce at the conversion of poor sinners; and so likewise do the Saints, as it is written, *There were great voices in Heaven*, to wit, in the



the Church, saying, *The Kingdoms of this World are become the (u) Kingdoms of our Lord and his Christ, and he shall reign for ever and ever.* And again, *Now is come salvation, and strength, and the (w) Kingdom of our God; for the Accuser of our Brethren is cast down.* And thus the Kingdom of the World that *Abraham* was Heir of, to wit, the World of the Elect, which in the dispensation of times are brought into subjection to Christ by the faith of *Abraham*; as it is written, *If ye be Christ's, then are ye Abraham's seed, and Heirs according to promise.* (a) *Gen.* 9. 25. 29. (b) *Prov.* 11. 12, 13. 8 & 17. 19. (c) *Mat.* 13. 28. (d) *2 Tim.* 2. 25, 26. (e) *Ezek.* 37. 13. *John* 5. 25. (f) *Rev.* 20. 5. *Eph.* 2. 1. (g) *Eph.* 5. 14. (h) *Hos.* 6. 5. *Rev.* 11. 19. (i) *Acts* 24. 25. (k) *Rev.* 11. 18. *Heb.* 6. 2. (l) *Rev.* 17. 1, 2. (m) *Acts* 16. 29, 30. (n) *Rev.* 12. 13. (o) *Psal.* 45. 5. *Acts* 2. 37. *Heb.* 4. 12. (p) *Rev.* 11. 13. *Rom.* 11. 4, 5. (q) *Rev.* 13. 18. (r) *Acts* 1. 15. *Eph.* 4. 3. *Isa.* 4. 3. (s) *Rev.* 3. 12. (t) *Luk.* 15. 16. (u) *Rev.* 11. 15. (v) *Rev.* 12. 10. (x) *Rom.* 4. 13. (y) *Gal.* 3. 29.

Lastly, as the (a) World knoweth not the Subjects of Christ's Kingdom, so likewise do they not know the Kingdom it self; to wit, of (b) Grace, according to the Covenant of Grace, which none but the new born Children of God can see; because it is not carnal, neither cometh with outward observations; therefore the unbelieving *Jews* rejected Christ to reign over them in his spiritual Kingdom in his Church, as *David* in the Spirit foresaw, being a Prophet and a Figure of Christ in his Kingdom, which had it been of this World, terrestrial, as *David's* was, then *David* in his Kingdom could be no figure of Christ, contrary to *David's* Confession, *Mat.* 22. who knowing Christ's Kingdom to be spiritual, and greater in glory than his, therefore though Christ was his Son, yet in spirit he called him his Lord, which the *Jews* perceived not, but withstood it; therefore Christ told them the Kingdom of God should be taken from them, which Kingdom was not the civil Government which the *Romans* had taken from them already, but it was that Kingdom the Primitive Churches had received, which could not be (f) shaken, to wit, the Government of Christ in his Church, where the Laws of the King of Saints can only be (g) kept in the performance of all his holy Ordinances; whose Throne is among them, and his Saints round about him serving the Lord acceptably by Jesus Christ with reverence and godly fear; unto which Kingdom the Lord is a (i) Wall of fire; for our God, saith the Apostle, is a consuming fire. So then seeing the Saints have already received the Kingdom which is promised them on Earth, a Kingdom of Priests, a holy Nation; therefore vain will be the hopes of such Christians; that expect they shall be made temporal Princes on the Earth, to ride on white Horses with golden Crowns on their Heads; they must be told they are mistaken; for where Christ rideth on a white (m) Horse, is meant, on the purity and powerful administration (n) of Righta-

Righteousness in his Church, in which work his Saints or Armies in Heaven follow him upon white Horses, cloathed in fine Linnen, which is the Righteousness of Saints imputed from Christ to them. These Mysteries of Christ's Kingdom cannot these personal Reigners see; to wit, believe any more than the unbelieving *Jews*, as *H. Ainsworth* on *Levit. 26. 11.* sheweth from the *Jews* own confession, who say the days of Christ are of this World, and the World goes after the wonted manner, save the Kingdom shall be restored to *Israel*. Of this Opinion was *Cerintus* a *Jew*, who dreamed that the Kingdom of Christ should become earthly, and that after the Resurrection Christ should reign on Earth, *Euseb. lib. 3. cap. 25. lib. 4. cap. 14. lib. 6. 7. cap. 24.* See Mr. *Meredith Hamner*, in his Book of Ecclesiastical Histories, pag. 365. where he further saith out of the same Author, that *John* the Apostle abhorred the presence of *Cerintus* in the Year of Christ 75. (a) 1 *John* 3. 1. (b) *Luke* 17. 21. (c) *John* 3. 3. *Acts* 1. 3. 7. (d) *Mat.* 22. 46. (e) *Mat.* 21. 53. (f) *Heb.* 12. 28. (g) *Rev.* 12. 17. and 14. 12. and 22. 14. (h) *Rev.* 4. 2. *Jer.* 3. 17. *Heb.* 12. 22. (i) *Zach.* 2. 5. (k) *Luke* 12. 32. (l) *Rev.* 1. 9. (m) *Rev.* 19. 11. (n) *Psal.* 45. 4. (o) *Mat.* 18. 1, 2. (p) *Col.* 1. 13. (q) *Rom.* 5. 17. (r) *Mica* 4. 7.

These things we thought good to lay down in the explaining the Ordinance of Christ's Government in his Church, to help the weak that are deluded in this Point, by such as seek, whether out of ignorance or not, to demean the glory of Christ's Reign in his Church or Kingdom, who do as good as say, Christ hath no (a) Kingdom: yet when we are told by *John*, that he was in the Kingdom and Patience of Jesus Christ, *Rev.* 1. 9. and the Primitive Christians are said all of them to be delivered from the Power of Darkness, (to wit, Satan's Kingdom afore proved) and translated into the Kingdom of his dear Son, *Col.* 1. 13. That as Sin once reigned in them in Satan's Kingdom, now being in Christ's Kingdom, (b) Grace might reign in them through righteousness unto eternal life by Jesus Christ; and thus Christ reigns over his Saints in Mount *Sion* for ever and ever. Moreover, as Christ is God (c) equal with the Father, so all Civil Magistratical Government in Nations is ordained by him; so that by him (d) Kings reign, and Princes decree Justice: And though Christ by demeaning himself for the work of Mans Redemption and Mediation for them, in which work he did take our (e) Nature on him, and became a servant to his own Ordinance in paying the Magistrates Tribute; yet as he is King of Kings and Lord of Lords, unto whom all Judgment is committed, all Kings & Princes must bow their Scepters to (f) him, in believing in him and submitting to him, in obeying his Commands in his Church or Kingdom, in the practice of all his holy Ordinances. And thus are all the Kings and Judges of the Earth to (g) serve the Lord with fear, and rejoyce with trembling, so to kiss the Son, lest he be angry, and they perish, bringing their

their glory and honour to preserve his Church from outward Injuries, as Nursing-fathers. And thus the Lord in his mercy directs both high and low, rich and poor, to make an end of their Salvation with fear and trembling; that so every one may fight the good fight of faith, and finishing their course in keeping the faith shall surely have the Crown of (b) Righteousness and Glory at the day of his appearing. (a) *Rev.* i. 9. (b) *Rom.* 5. 17. (c) *Phil.* 2. 6. (d) *Prov.* 18. 15. (e) *Heb.* 4. 15. (f) *Rev.* 21. 24. *Isa.* 60. 12. (g) *Psal.* 2. 10, 11, 12. (h) *2 Tim.* 4. 8. *1 Pet.* 5. 4.

## V I I I.

The next Ordinance in order to be performed in the Church of Christ is *Baptism of Water*, which peculiarly belongeth to the Pastor or Teacher to perform, and no other. Since extraordinary Offices of Apostles and Evangelists are ceased, therefore, in order for the performance thereof, there must be a true Administrator; for these Reasons: first, because the visible Seals of the Covenant, *Baptism*, and the *Lord's Supper*, may not be administered by any other than the Ministers of the Word, according to the Command of Christ, *Mat.* 28. 19. saying, *Go, teach all Nations, and baptize, &c.* In which place our Lord commandeth Apostolick Authority unto his Disciples, for teaching the Covenant of the Gospel contained in the Prophets, and sealing the same to all those the Promise did belong unto, *Act.* 2. 39. and hath nowhere admitted any to baptize, whom he sent not in Office to (a) preach these things: therefore *what God hath joyned together, let no man put asunder.* The applying of the Seals is a greater work than the preaching of the Word, inasmuch as it assureth and confirmeth the same unto the Faithful; as the very name of a Seal, and use of Sealing in the Scripture teacheth, *John* 3. 33. *Eph.* 1. 13. & 4. 30. *Jer.* 32. 10. *2 Tim.* 2. 19. *John* 6. 27. As in earthly Affairs it skilleth not what hand writ the Condition of a Covenant, but heed is to be taken that the Seal is fixt by him that hath authority to confirm the same; how much more abundantly in this weighty work should this care and heed be taken in Sealing of our everlasting Covenant, wherein is contained all the Promises of God in Christ to us of our eternal Inheritance, which is confirmed to us by the administration of Sacramental Signs. Moreover there is the like for Baptism as were the figures in the Laws, for it is written of the Levites and Priests of the Tribe of Levi, *they shall teach Jacob thy Judgments, and Israel thy Law, they shall put Incense before thy Face, and burnt Offerings upon thy Altar continually;* which are noted to be particular works of the Priests that came of Levi, and is joyn'd to them with their teaching the Law; yet it was lawful in Israel for any that could, of what Tribe soever, to preach, prophesy, or expound the Scriptures: but when *Uzziah* would have burnt Incense on the Altar, it was told him, that it appertained not to him, but to the Priests that were consecrated thereunto, *2 Chron.* 26. 16, 17. And as the Word might be preached by any in the Church, yea and things figured by Incense, to wit Prayer, *Luk.* 1. 10. performed

formed by all ; but the Figures themselves administered by none, save such as God hath thereunto consecrated ; even so now the Word may be published or preached by Men out of office in the Church as aforesaid, but the sign or Seal which seals the same, may be administered only by them whom Christ hath called to the Work of his Ministry, even Pastors and Teachers, *Eph. 4. 11.*

Again, the Comparison made by the Apostle of the honour of the *Levitical* Priesthood, not taken of any but the called of God, as was *Aaron*. And the calling of Christ to the Office of his Priesthood, may teach us the like : for Christ's Ministry is more honourable than that of *Aaron* ; therefore the sealing Ordinances of Water-Baptism and the Lords Supper belongeth to Men in Office, to wit Pastor or Teacher, Ministers under Christ, *Eph. 4. 10, 11.* as aforesaid.

Again, *John* for his Office and Work surnamed the *Baptist*, was called and sent of God for the performance of his Ministry before Christ came ; and that not for preaching only, but in special and by name for Baptizing, as it is written, *He sent me to baptize* ; therefore called the *Baptist* : which Title belongeth to no Christian since, no not to the Apostles, though they did baptize. Therefore in the first Institution of the Seal of the New Testament, the Lord commended the same to his peculiar sent Messenger to teach us that none may administer them but those that are called and sent to that end. And this the *Jews* acknowledged, both in resorting to *John* for the Seal, which they needed not if any other might have given the same ; and also by the Question which some demanded of him, *Why baptizest thou, if thou be not the Christ, nor Elias, nor the Prophet ?* By which it appears that they held it unlawful for any to baptize but a Prophet of God. Except therefore that we should hold the Baptism of Christ to be inferior to the Baptism of *John*, we must look that such as baptize be sent and authorized by him. And not as those that call themselves *Baptists*, who assume to themselves that title which no Christian in the Apostles days durst ; but 'tis like they do it to cover their disorderly allowance and practice they use, that many among them that can preach, may baptize, though not in office of Pastor or Teacher. Let such beware of the presumption of *Corah*, (*Numb. 16. 15, 30, 31. 1 Cor. 4. 6.*) in presuming above what is written, be not laid to their charge, in running upon the Administration of Christ's Ordinance before they were sent ; as after is noted, how *John Smith* did baptize himself by dipping : and from him they that call themselves *Baptists*, received Baptism by succession : a woful and sinful pattern.

Again, *Paul*, though he had this work included in his Apostleship, or extraordinary Office ; yet it may be thought, because it was not expressly mentioned at his Calling, he thought himself not so much bound to baptize as to preach the Gospel : for that Christ had not sent him to do it, *1 Cor.*



127. Now if Baptizing be not a *work* for which some are call'd and sent, but this all may do, out of office; to what purpose doth the Apostle urge this, that Christ had not sent him to baptize?

Moreover, the Sects in *Corinth* give light in this point: for some followed *Paul*; some *Apollis*, some *Cephas*; taking occasion as it seems by the persons that baptized them, unto whom they leaned more than unto others; for which cause *Paul* was glad because he had baptized so few of them, lest any should say he baptized in his own name; 1 *Cor.* 1. 11, 14, 16.

Also, the Sacraments of the Old Testament were administered by Men call'd of God thereto. As the Ark was a figure of Baptism, built by *Noah*, a Priest and Preacher of (a) Righteousness, 1 *Pet.* 3. 20, 21. Circumcision administered by *Abraham*, a Prophet and Patriarch and Priest, *Gen.* 17. The private Passover by the Elders and Fathers of Families, the publick Passover in the place which the Lord did chuse, and that by the Ministry of Priests and Levites. The *Israelites* unto *Moses* the Man of God were baptized, and fed with spiritual meat and drink; and to this day the Jewish Priests circumcise all their Children in their Synagogues in *Germany*, and other places. So Christ the Master did eat the Passover with his Disciples, he it was that took the Bread, blessed and brake it, and gave it to his Disciples at his last Supper, *Mat.* 26. 26. These things *Paul* urged to be minded in the Church: for to what purpose are Officers chosen in the Old and New Testament, but that a special Work belongeth to them, which every one are not to take of themselves to do, but he that is called of God; lest they be guilty of as great a Judgment of Leprosy, as *Uzziah's* Body, 2 *Chron.* 26. 16, 21. in their soul's procuring God's Wrath under a good pretence, as *Uzza*, 1 *Chron.* 13. 20, 21. *Numb.* 4. 15. sealing God's Judgment, and not his Favour unto them. If it be objected by any that Baptism was administered by *Philip*, a Deacon; *Ananias*, a Disciple; by the Men of *Cyprus* and *Cyrene*, and the like. We answer, That *Philip* baptized when he was a Deacon, cannot be proved; the contrary appeareth by the Deacon's Office, which was to serve Tables, *Acts.* 6. 2. but *Philip* when he baptized was a Minister of the Word, and named expressly an Evangelist, *Acts.* 21. 8. which was one of those extraordinary Officers, given for a time for the work of the Ministry: this Office he had when he baptized. Moreover, he was authorized expressly, and furnished with gifts of working Miracles, *Acts.* 8.

13. That *Ananias* was a private Man, as some suppose, cannot be proved: for he was by the Lord call'd and sent, and enabled to work Miracles, as *Acts.* 9. 17, 18.

*Timothy* also a Disciple, when he was chosen and taken of *Paul* to assist him, is not to be accounted a private man, but an Evangelist, 2 *Tim.* 4. 5. sent and authorized by the Lord. Moreover, if it were granted that he was a private man, yet his action done by express command from God

might not be followed by other private men, any more than the action of *Gideon* in offering Sacrifice, which belonged only to the Tribe of *Levi*, might be followed by others of his Brethren of the Tribe of *Manasse*, *Judg.* 6: 15, 25, 26. That any private Man of *Cyprus* or *Cyrene* administered Baptism or the Lords Supper, cannot be proved. As for *Apollos*, he cannot be accounted a private Man whom *Paul* joyned with himself; nor *Cephas*, a Planter and Minister, whom the *Corinthians* followed as one of their chief Teachers, *1 Cor.* 1: 12. & 2: 6. & 4: 6.

To conclude the end of all: As it appeareth by the Scriptures, that God hath in all Ages permitted the Dispensation of the Sacraments, or visible Seals of God's Covenant, to the Ministers of the Word, chosen and set apart for that purpose; and not to all or any others. They therefore that shall teach or preach, or practise any otherwise, shall walk in the sin of *Jeroboam* the Son of *Nebai*, who sinned, and made *Israel* to sin; in whose days whosoever would consecrate himself might execute the Priests Office in the high places; which thing turned to sin, to root out *Jeroboam's* House from the face of the Earth, *1 Kings* 13: 33, 34. These things being written for all Christians learning, *Rom.* 15: 4. that none may presume out of a good intent (as *Uzza* did) to break God's Order, lest God's Wrath break out against them in this life (as it did upon *Uzza*); they may hear the Sentence of Christ, (notwithstanding their preaching, and boasting what Works they have done in his Name,) saying unto them, *I never knew you, Depart from me ye workers of Iniquity.* *Isa.* 1: 12, 13. *Mat.* 7: 23.

Forasmuch then as in these latter days we are taught by Christ, that there shall be many, saying, Lo here, and lo there is Christ; but he commandeth us not to go after them, because they follow not the Lamb on Mount *Sion*, in his holy Order, in the practice of his holy Ordinances. Therefore for our better understanding, in order to the performance of this Ordinance in the Church, to wit, Water Baptism, we may observe three things. (1) The End, wherefore it was ordained. (2) What giveth persons right unto it. (3) The Manner, how it ought to be performed.

To the First, Baptism of Water was ordained of God, to manifest Christ to *Israel*, *John* 1: 31. And also it was a Sign of the Remission of Sins by the Blood of Christ to all those that Promise in the Gospel belong unto. *Acts* 2: 39.

Secondly, That which giveth any right to partake of the Sign or visible Seal of the Covenant of the Gospel, is not by any Act of Man, but by the free Grace and Love of God in Christ, without any desert of ours, to all those he pleased to accept into the Covenant of the Gospel, to all such it is written, that he will be merciful unto their unrighteousness, and their sins and iniquities will be remember no more, *Heb.* 8: 12. Therefore as the Lord did

ever accept into his Covenant the Fathers with their Children, so have both equally the Promises belonging to them of the Pardon of their sins; therefore have they by virtue of the Covenant, a Right to the Sign or visible Seal of the pardon of their sins, even Baptism of Water; and hereupon as the believing Parents with their Infants were accepted into God's Covenant, therefore did the Apostles baptize Believers with their household, which were their Children, as anon shall be proved. Moreover, there is no Act of Man that can give him right to any Ordinance of God, but only God's Mercy in Christ manifested in the Covenant of the Gospel from the days of *Adam*: But if it be the pleasure of God, as it was in all Ages, to accept the Children with the Parents into the Covenant of Grace; and therefore the Benefit of the Covenant ever belonged to them, to wit, the Seal of Faith with them, and never forbidden the same, only the outward Sign or Seal changed from Circumcision to Water-Baptism; How dare any Man then deny the Infants of the Covenant, the Sign of the Remission of their Sins? which right they enjoy by the Covenant, seeing they were with their Parents of old, (a) holy, even so they are (b) now a chosen Generation, and holy Nation, with them: so (c) now (d) Olive Plants, Buds, or young (e) Branches in the Vine *CHRIST*. So are Believers the Blessed of the Lord, and their (f) Off-spring or Buds with them the Lord's (g) Heritage, and of the Kingdom of God; & though vessels of small (h) quantity, yet with their Parents are they a part of the Glory of Christ's House or Kingdom; having faith in the bud, else could they not (i) hope in God on their Mothers breasts, which in due time was made manifest in their Childhood, crying in the Temple (k) *Hosanna to the Son of David* (that is, O Lord *save*) to the amazement of the carnal Professors then, and also now; who are offended at them, so as they account the Children of Believers in the same estate with the Children of *Turks* and *Pagans*: contrary to the Scriptures that ever accounted the Children of the Church of God holy, sanctified from the Womb; when as the Children of Unbelievers are unclean, estranged from the Womb, accounted (l) Liars from the birth, Children of (m) Wrath, in one estate with the World of (n) ungodly, that perished in the Flood, and their Spirits with their Parents are said to be in Prison; as the Children of the *Sodomites*, being accounted (o) unrighteous with their Parents, suffered likewise with them the vengeance of eternal Fire. But the Children of the Members of the Church of God, Christ (p) blessed with his spiritual blessing, to wit, the (q) Remission of their Sins, as all in God's Covenant have the equal and alike benefit of, being born in Covenant are said to be the Lords Children, (r) baptized by one Spirit with their Parents into Christ's Mystical Body; so have they his Spirit, else could they not be (s) Christ's, or holy with their Parents a holy Nation. So

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that we may conclude with the Apostle, seeing these have received the (r) Spirit as well as we, who shall forbid water, that they should not be baptized?

(a) *Exra* 9. 2. (b) *1 Cor.* 7. 14. (c) *1 Pet.* 2. 9. *Exod.* 19. 6. (d) *Psal.* 128. 3. (e) *John* 15. 4. *Luke* 18. 16. (f) *Esay* 65. 23. (g) *Psal.* 127. 3. *1 Pet.* 5. 3. (h) *Esay* 22. 24. *1 Thess.* 4. 4. (i) *Psal.* 22. 9. 10. (k) *Mas.* 21. 15. 16. *Cant.* 7. 12. *Isa.* 44. 3. 4. 5. (l) *Psal.* 58. 3. (m) *Eph.* 2. 3. (n) *2 Pet.* 2. 5. *1 Pet.* 3. 19, 20. (o) *Gen.* 18. 28. (p) *Mark* 10. 16. (q) *Rom.* 4. 7. *Acts* 3. 25, 26. *Esay* 44. 3. (r) *1 Cor.* 12. 13. (s) *Rom.* 8. 9. (t) *Acts* 10. 47.

Therefore upon these Grounds did the Apostle baptize Believers and their House or Households, seeing only the Children in respect of God's Covenant are so called: The Man must take his Brother's Wife to build his Brother's House, *Deut.* 25. 5, 6, 9. *Leab* and *Rachel* built the House of *Israel*, to wit, by Children, *Ruth* 4. 11. The Widow of *Zarephtha's* Son was called her House, *1 Kings* 17. 12, 13, 14, 15. A Bishop or Pastor must rule his own House well, having his Children in subjection, *1 Tim.* 3. 5. *Jacob* went down into *Egypt*, every Man and his Household, that is, they and their Children, *Exod.* 1. 1. *Joseph* is said to nourish his Father and all his Father's Household, as is expounded, *I will nourish you and your Children*, *Gen.* 45. 11. and 46. 5, 6, 7, 8. with *Gen.* 50. 21. *David* dwelt at *Gath*, he and his Men, every Man with his Household, *1 Sam.* 27. 3. which by *1 Sam.* 30. 6. was their Sons and Daughters. And to the barren Woman when promised Seed, she is said to dwell in a House, that is, to be a joyful Mother of Children, *Psal.* 113. 9. So that they must be wilfully blind, that shall deny the Apostle to have baptized Children, seeing the Household are the Children, and they did baptize the Believers and their Household, *1 Cor.* 1. 16. *Acts* 16. 15.

Thus we see the Gospel which the Apostle *Matthew* taught, beginneth with (a) *Abraham* according to the (b) Covenant of Grace made with him, that in his Seed [ *Christ* ] shall all Nations of the Earth be blessed, to wit, the (c) Families or Kindreds, the Believer and his Children; in which Covenant God promised to be a (d) God to them and their Seed: So that as *Isaac* in Infancy was a Child of Promise, as saith the Apostle to the Church, which consists of Men, Women, and (e) Children; so are we Children of the Promise. To which also agreeth the Doctrine of *Peter*, who saith, The (f) Promise is to you and your (g) Children. And thus the Children of the Church under the Gospel are as (h) aforetime, further confirmed by *Christ* to *Zaccheus*, who said unto him, because he believed, *This day is Salvation come to thy* (i) *House*, forasmuch as he was the Son of *Abraham*, though supposed by nature a *Gentile*. Thus *Christ* taught the Gospel afore preached to *Abraham*, and he believing it, was a Son of *Abraham*; and so his House, which was afore proved to be the Children, had Salvation imputed equal.



equally to them as to their Parents; and therefore as *Zacchæus* was accepted into the Lord's Covenant, so was his Children, who have their sins washed away in the Blood of Christ in the everlasting (k) Covenant, Baptism being a visible Sign or Seal thereof. Therefore have they both Father and Children right unto the same, else the Apostle would not have baptized them and their (l) Households. Therefore it is a gross Mistake in them that deny the Infants of Believers Water-Baptism; and also account the Infants of Believers and Unbelievers in a like estate, nay their Doctrine subverts the whole Order of the Gospel in respect of the Promises of Life & Salvation by Jesus Christ; and in a word, it is another (m) Gospel than ever Christ and his Apostles taught; that the Lord should accept the believing Father into his Covenant, and leave his Children in an equal state with *Turks* and *Pagans*, so that saith the Apostle, *Though we or an Angel from Heaven preach any other Gospel unto you than that which we have preached, let him be accursed.* And again, when any Proselyte Gentile of old did joyn himself (by the Covenant of Grace in Christ promised) to the Lord and his Church, the Lord did require of him profession of his Faith, because he had been an actual Transgressor as aforesaid; yet he only was not received into the Church by the Covenant of Grace made with *Abraham*, but also his Infants. And though the Father was circumcised, yet might he not partake of the Passover till all his Males were (n) circumcised, because they were accepted into the (o) Covenant; and as the Females wanted that part of the Body, and so could not be actually circumcised, yet being in Covenant as well as the Males, were accounted as circumcised, else they might not enter into the (p) Temple. And again, as the Lord's Supper came in place of the (q) Passover, and Water-Baptism in the place of (r) Circumcision, being the Seals of one and the same Covenant, and the Subjects being by the Lord never rejected or removed; it doth necessarily follow, that when the Father believed of old, he must not eat the Passover till all his Males were circumcised (s), that is, had the Seal of (t) Faith set on them; even so by like reason, seeing the Covenant is the same, though the Father is baptized, yet he must not eat of the Lord's Supper till all his Infants are baptized; which was one reason why the Apostles did not only baptize Believers, but also their Children or (u) Household. And thus the Faith of the Saints is built upon the Doctrine or Foundation of the Apostles and (w) Prophets, and all other is but Fancy instead of Faith, and so deceive themselves, and them that are led by them, to the destruction of their poor Souls.

(a) *Mat.* 1. 12. *Gal.* 3. 8. (b) *Gen.* 17. 7. (c) *Acts* 3. 25. (d) *Gen.* 17. *Rev.* 21. 3. (e) *Luke* 18. 16. *Eph.* 6. 4. *1 Cor.* 7. 14. (f) *Gal.* 4. 28. (g) *Acts* 2. 39. (h) *Jer.* 30. 20. (i) *Luke* 19. 9. (k) *Zach.* 9. 11. *Heb.* 13. 20. (l) *1 Cor.* 1. 16. (m) *Gal.* 1. 6, 7, 8. (n) *Exod.* 12. 48. (o) *Deut.* 29. 10, 11, 12, 13, 14, 15. (p) *Luke* 2. 37, 38. (q) *1 Cor.* 5. 7, 8. (r) *Col.* 2. 12. (s) *Exod.*

12. 48. (t) *Rom.* 4. 11. (u) *Acts* 16. 15. (w) *Eph.* 2. 20, 21. *Esay* 8. 20. *Rom.* 15. 4. 2 *Tim.* 3. 14, 15, 16. *Rom.* 16. 25, 26. *Rev.* 21. 12, 14.

Therefore in order to the opening of the true meaning of the Word *Baptism*, we shall observe in the Scriptures there are three several Baptisms; One of the Spirit, *Mat.* 3. 11. One of Suffering, *Mark* 10. 38. The third of Water, *Acts* 10. 47. All which Baptisms bear one and the same signification, because by one and the same Word they are all declared unto us; so that what sense or signification is to be understood in the administration of the Spiritual Baptism, the same is to be understood in the administration of the Water-Baptism, and likewise in the Baptism of Suffering. And so we shall by God's own way, in comparing spiritual things with spiritual, come to discern the Truth of God's Mind in the same.

1. The Manner of the Administration of Spiritual-Baptism by the Lord himself, is said by the Spirit of God, to be by pouring his Spirit on persons, and not by dipping; as it is written in the Promise, and after fulfilled. See *Isa.* 32. 15. *Acts* 2. 17, 18. & 10. 45. *Ezek.* 39. 29. After the manner of rain or sprinkling, *Isa.* 52. 15. Now some have the Spirit poured on them in a greater measure than others; some were in the Church Apostles, some Prophets, some Evangelists, some Pastors, some Teachers, and all differing in the measure of the Spirit received, yet all were baptized of the Spirit, yea the whole Church were by one Spirit baptized into one Body; though some but Babes in Christ, yet all had the Baptism of the Spirit. Now therefore who dare presume to limit the Spiritual Baptism, to say none were baptized with the Spirit, but them that had the greatest measure?

After this manner in respect of measure are we to understand the Baptism of Suffering, one suffering more, another less; as for example, some suffer reproaches, *Heb.* 13. 13. others suffer reproaches and loss of goods; others suffer reproaches, loss of goods, and liberty, *Esay* 51. 14. *Rev.* 1. 9. & 2. 10. Others suffer all the aforesaid, and loss of life, *Rev.* 12. 11. *Acts* 12. 2. Then who dare presume to say, that they that did not suffer in the greatest measure, as loss of Life, did not partake of the Baptism of Suffering?

Now then Water-Baptism being one and the same Word in signification, must be understood to agree with the former Baptism, especially of the Spiritual Baptism, after which manner the Lord himself baptized the Children of *Israel* in the Cloud, and in the Sea. When the Clouds poured forth water upon them; *Psal.* 77. 17. yet they went through the Sea on dry foot. The manner of which Baptism the Apostle *Paul* would not have the Church of God ignorant of, saying, *All our Fathers were baptized unto Moses, in the Cloud, and in the Sea,* 1 *Cor.* 10. 2. Surely the manner of *John's* Baptism in *Jordan*, and *Enon*, and *Philip* on the Eunuch, was after

after this manner, in casting water after the manner of Rain or Sprinkling, on them; for *Israel* was not deprived of any sense when they were baptized in the Sea, as of seeing, hearing and breathing, &c. contrary to the Order of God's Creation, as these in our days that are baptized by dipping. Neither were they in the Sea nor in *Jordan*, as we read of, stript of their Apparel to one thin Covering; which is not modest, seemly, nor of a good report, for a Woman to appear before any Man, besides her Husband, in such a dress, under the pretence they cannot be baptized with their Garments on: surely if one may cover that part of the Body, that he believes must be baptized, with one Covering, he may with more; for without doubt that part of the Body that is to be baptized ought to have no Covering on it; for if it hath a Covering, they baptize the Covering, and not the Flesh. For as the Face representeth the whole Person; as *Hagar* fled from the Face of *Sarah*, *Gen.* 16. 6, 8. that was from her Person; and *Moses* fled from the Face of *Pharaoh*, was the like: So likewise the sorrow of Man's labour, which Sin brought, is signified by the sweat of the Face, *Gen.* 3. Likewise when *Jacob* set his Face to go to Mount *Gilead* from *Laban*, it represented his Affection and Actions with desire. So when *Jacob* sent a Present to *Esau*, it was to appease him, that is, his Face, *Gen.* 32. 20. So when *Lot* intreated for *Zoar*, *Gen.* 19. 21. God is said to accept his Face in granting his request. So then the Face that representeth the Person, which being bare in the Red Sea, was that part of the Body that was baptized, washed, or sprinkled.

And thus the Word in Water-Baptism agreeth with the Spiritual, by pouring forth or sprinkling; and as the former Seal of the same everlasting Covenant of the Gospel, *Gen.* 17. *Heb.* 13. 20. was set on that Part of the Body, the Instrument of Generation, to teach them Regeneration of Nature, even of the whole Man born in Sin, *Psal.* 51. 7. And that the derivation of the Covenant might be to the Seed of the Faithful, who are thereby holy, *Exra* 9. 2. And though the Lips and Ears are said to be uncircumcised in some respects, *Exod.* 6. 3. *Jer.* 6. 10. yet the whole Body is said to be circumcised, as being done on a part signifying the whole: Even so in Baptism, Water is cast upon the Face, as a Sign or Signal of Death, or that we were worthy to die; as when the Servants of King *Ahasuerus* understood by the King's words, that Death was determined against *Haman*, they (a) covered his Face, as a Signal of Death. Even so by reason of Sin, we come short of the (b) glory of God, and our Faces are veiled or covered under the (c) condemnation of the Law, until Christ by his Baptism fulfilled the Righteousness of the Law for us: In sign whereof have we water cast upon our faces, as a sign that we were not only worthy to die, and so (e) baptized for the dead, but that Christ by his Death hath (f) washed us from our sins in his Blood; so that by his (g) Righteousness imputed to us, we with un veiled, or (b) open faces behold the Glory

of the Lord, and are changed into the same image, from glory to glory.  
 by the Spirit of the Lord. (1) *1 Cor. 3: 16*, (2) *Rom. 8: 29*, (3) *2 Cor. 3: 7, 8*.  
 (4) *Mat. 13: 13*, (5) *1 Cor. 15: 28*, (6) *1 Apoc. 3: 12*, (7) *1 Cor. 13: 6*, (8) *2 Cor.*

Moreover, Satan hath yet used in these last and perilous days, wherein  
 Deceivers grow worse and worse: deceiving and being deceived, another  
 slight to pervert the Gospel of Christ, in contending about words to no  
 profit, saith the Apostle; that is, to limit or confine the signification of the  
 word [baptize] to one signification in the English tongue, only to dip the  
 whole body in water, and account all other senses unlawful; contrary to  
 all the Learned that have translated the Scriptures into English, or wrote  
 Dictionaries; and also contrary to the Analogy of Faith in the Scriptures:  
 Therefore the Learned in translating the holy Scriptures durst not limit  
 many words, but rendered them in such terms, as the Godly may by the help  
 of the Spirit of God, rightly divide the true sense and meaning of the same:  
 As for example, the Greek word [Ecclesia] for Church, signifying few, or  
 many, is rendered *Congregation*, or gathering together by holy Covenant in  
 the Name of Christ, to become the Lord's People: who are sometimes a  
 little flock, *Luke 12*: even but two or three, *Mat. 18: 20*: sometimes three  
 thousand and more, *Act. 4: 4*. Yet both few and many are a Church,  
 comprehended in the word *Ecclesia*; and so in the Hebrew word *Kahal* for  
 Church. Likewise the Greek word for Worship, *Latria*, and *Latreo*,  
 sometimes taken largely, when in Worship all God's Ordinances are  
 performed; and sometimes strictly, when only (1) to bow down and sup-  
 plicate unto God is Worship. Again, the word *Saviour* sometimes signi-  
 fies Christ, *Luk. 2: 11*. Sometimes he makes those Ministers as Instruments  
 to save persons by his Doctrine, *Obad. v. 21*. *1 Tim. 4: 18*. So likewise the  
 word *Elohim* sometimes is used to signify Angels, *Psal. 8: 5*, *Heb. 2: 7*.  
 sometimes it signifies Magistrates, *Psal. 82: 1*. and many the like. Even  
 so the word *Baptisma*, or *baptizo*, is rendered by Scholars in Dictionaries,  
 to dive ever head, to wash, to water, to sprinkle, to baptize: see *Gould-*  
*man's Dictionary*. So that he that shall confine the word [baptizo] to one  
 sense, may by the same reason limit all the former words to one sense,  
 and so make a confusion in every ones understanding of the use of holy  
 Scriptures, as they do that confine the word *Baptizo* to Dipping, when  
 all Churches, according to the Willdom of God, are left free what quantity  
 of water they may use in Baptism. For though the Eunuch went into the  
 water, which was no part of his Baptism, but what water *Philip* uses on  
 him was his Baptism, but how much we know not. And so of *John's* Bap-  
 tism. Now with what presumption do these men, which call themselves  
*Baptists*, limit God's Word, and so presume above what is written, to say  
 he dipped all the Body? And might not others do so by many other words  
 in



in Scripture, confine how many persons in number make a Church, or the like, when it is evident *Philip* did not baptize all the Body; for the Eunuch put some part of his Body in the water himself, so *Philip* could but wash the rest. So that it's safe when we so understand the Scriptures, that they agree in one harmony together. (a) *Deut. 18. 7.* (b) *Mat. 2. 3.*

And lastly, the Place where all Pastors are bound to administer the visible Seals of God's Covenant. Baptism is not now at Rivers or Ponds, as did the Apostles and Evangelists, whose Offices were extraordinary, and not limited to any particular Congregation, because they received not their Office ordinarily from the Church, but were immediately called by Christ, and so not of Men, nor of (a) Man, and therefore it is written to Pastors and Teachers, chosen by the Church (they are Members of to feed the Flock of God, over which the Holy Ghost hath made them) (b) *Overseers*; so that *Archippus* is bid to take heed to his Ministry, which he had received in the Lord; that he (b) fulfill it. Moreover, as all ordinary Civil Offices in a Kingdom or Commonwealth are limited within their Corporated Cities and Charters, and have no power to execute any part of their Office but of the Limits set them. Even so are the ordinary Offices of Christ's Church, as of Pastors, Teachers, Elders, and Deacons, chosen by their corporated and particular Bodies, and commanded (as by *Act. 20. 28.* & *Col. 4. 17.*) there to fulfill their Ministerial Offices, and not as some in the Apostles days, who said they were Apostles, to go from one Congregation to another when they please, and baptize at any place; but when the Church of *Ephesus*, who knew that the full Number of the Apostles names was already recorded in the foundation of the (d) Walls of the heavenly *Jerusalem*, tried them to prove their Call, and found them \*Liars, false Apostles, deceitful Workers, transforming themselves into the (e) Apostles of Christ. And we may believe that there are many in these days, that by like trial will be found false Apostles, who Apostle-like baptize out of the static corporative Body of the Church gathered together, and without the knowledge of the Church; and so not with *Archippus* fulfill their Ministry within the Limits of their Charters. Again, as there are some authorized under Civil Kings, as Embassadors, who are sent to other Nations to treat with them of Peace, or like State-Matters; others they employ as Messengers, and they are sent up on their Masters Business in any part of their Dominions; others are Officers in Towns, Cities, or Burroughs, limited within the Bounds of their Charter: Even so the Lord Jesus, King of Kings, sent his Apostles Ambassadors (f) to other Nations, to treat of Peace by the preaching of his Gospel; others were sent as Evangelists, or (g) Messengers, from one Church to another, so far as the Churches were gathered; others were ordinary Officers, as Pastors, Teachers, Elders and Deacons, and they were not to go without the (b) Limits of the Congregation that had chosen

them, to administer either Baptism with water, or the Lord's Supper. (a) *Gal.* 3. 1. (b) *Acts* 20. 28. (c) *Col.* 4. 17. (d) *Rev.* 21. 14. (e) *2 Cor.* 11. 13. \* *Rev.* 2. 2. (f) *2 Cor.* 5. 20. (g) *2 Cor.* 8. 23. (h) *Acts* 20. 28. *Rev.* 3. 8. *Mat.* 24. 45.

Yet we read of one *John Smith*, first a Minister in *England*, after joyned himself a Member of the *English Church* at *Amsterdam*, where *Henry Ainsworth* was Teacher, and for sin was cast out of that Church; soon after Satan drew him to deny the Covenant preached to *Abraham* to be the Covenant of Grace, which led him to deny his Baptism received in Infancy. And though there were many more then of his Judgment, yet they knew not where to have an Administrator to begin Baptism by dipping; therefore as Satan had begun to instruct him, he added Sin unto Sin, and baptized himself; then he baptized one *Mr. Helwisch*, and *John Morton*, with the rest. And this is testified by one *Mr. Jessop*, who (as he saith) was one of them, and after by grace renounced their evil doings, and wrote a Book against them, entituled, a Discovery of the Errors of that People in the Year 1623, pag. 65. Likewise *H. Ainsworth* saith, *Mr. Smith* baptized himself, in his Book called, a Defence of Holy Scripture, wrote against *Smith*, pag. 69, 82. So saith *Mr. Clifton* in his *Christian Plea* against *Mr. Smith*, pag. 185, 224. Now let the wise judge, in what abominable disorder they retain their Baptism ever since from *Mr. Smith*, and whether it stinketh not in the Nostrils of the Lord ever since, as the Ministry of *Corah* and his Company?

Moreover, as Water-Baptism came in (a) place of Circumcision; and when *Israel* fell into Apostacy, yet they in that estate did circumcise: and when they returned by repentance unto the Lord, and renewed their Covenant, the Lord did not require them to reiterate, or (b) circumcise them again that were circumcised in Apostacy, though they might have gathered the foreskin again by Surgery, as the Apostle (c) observeth; so likewise *Joseph. Antiq. lib. 12. cap. 6.* and also History declares.

Having afore shewed how in this Land a Gospel-Church was planted, &c. after fell into Apostacy, yet they still baptized their Children as the Apostles did the Households afore-proved to be Children. So that when we that were baptized in Apostacy, are returned by the Call of God to the Lord by unfeigned Repentance, we are not to rebaptize again those that were baptized in Apostacy, seeing the Covenant is the same that Circumcision was a Seal of, as now Water-Baptism is. And thus we have a ground in God's Word for our practice, which they have not that receive their Baptism from *John Smith*, that baptized himself, as afore proved. And thus when all God's Ordinances are ended, the whole is concluded by Prayer. (a) *Col.* 2. 11, 12. (b) *2 Chron.* 30. *Ezra* 6. 21, 22. (c) *1 Cor.* 7. 18.

And again; As this Spouse of Christ is his Body, compact together by the supply of every joynt: so the Eyes are call'd Seers, or Teachers, when they

they by heavenly Doctrine see good for the Body, are instead of Eyes; and when they administer the Seals, Baptism and the Supper, with the Censures, they are Hands to the Church; and when they reprove Sin, they are the Mouth; and when they are employed in the Churches Message, they are the Feet of the Church; and when they themselves have done amiss, and are reprov'd by the Church, they are the Ears of the Church, to hear Reproof; and so proportionably are all the Members in their places, keeping order every one within the Limits of their Places, set by God in the Body, his Church, 1 Cor. 12.

And again, as the Church in her beginning is said to be a Sister that hath no breasts, *Cam.* 8. 8. that is, Ministers, as Pastor and Teacher; Which Breasts do naturally arise out of the Body, when God's Gifts and Graces are increased, and some found fit to be called or elected and ordained into Office by the Church, then are her Breasts said to be fashioned, as was of old in *Israel*, *Ezek.* 16. 7. and in the Church of *Ephesus*. And so are the new born Children of God said to suck the Breasts of *Sion's* Consolation, *Isa.* 66. Thus out of every true Church or Body of Christ, ariseth Christ's true Ministry. But what a contrary thing in Nature is it to believe that the Body groweth out of the Breast; or, in plainness of speech, for a Minister to be made, and not by a true Church, as one Minister (as they call them) to make another, or that a Minister maketh the Church, or that a People cannot be a true Church before they have a Minister. This unnatural belief is for want of better learning in the School of Christ; which leads Men to retain the Ordination of their Ministers successively from *Rome*, left in this Land when *Queen Mary* died, who then were Ministers in the Popish Orders, and when *Queen Elizabeth* came to the Crown, they that would conform to the things then imposed on them, did still administer without any other Ordination; and so from that Root ever since doth one Minister make another. He that is wise may consider this, and know, that they that retain any other Ministry or Worship which Christ hath not appointed in his Testament, he will tell them, for all their preaching, *be never knew them.*

#### IX.

Next followeth the Ordinance of the Lords Supper to be performed, as a (a) Remembrance of Christ's Death, and the Communion all that partake thereof have with Christ as his (b) Members, and the Communion they have one with another in Christ as one anothers Members; so that all of years, able to examine themselves, ought to partake thereof, and no others, because it is not a passive Ordinance (as Water-Baptism) to be administered upon; but it is written, *Take and eat.* And thus when this Ordinance is performed, the Church, according to the Example of Christ, do sing a (c) Psalm, concluding all with Prayer. So that as we do believe that God

God is a God of (d) Order, and hath recorded his great displeasure when in his Worship (e) Order was not kept. Therefore we have (as we do believe and practise) laid down the holy Order the Primitive Churches performed Christ's Ordinances in; and we are to follow the good old Way, in the (f) Footsteps of the Lord's Flock. Therefore as the Ordinance of Singing was used, after sanctified by the Word, Christ, and Prayer in him to the Father, as an Ordinance of Joy when the Church entered into the Lord's (g) Court in his service; so do we believe the Primitive Churches practised. 2dly, As (h) Reading was in *Israel* performed before Doctrine; so doth the Apostle exhort *Timothy*, that in the Church it be so (i) performed. Next after the Word is read and expounded, and likewise the Word taught by Doctrine, by Office followeth the Ordinance of (k) Prophecy; the Youth or young Men by good Order are to give place to the Elders, as in another case (l) *Elisha* did. Then in Order followeth the Ordinance of Government, that as all are to judge of what was taught, either by Office or membral Right in the Church; so that if Error hath by any been taught, and after the first and second admonition (m) they remain impenitent, in this time of Government before the Throne of Christ; on them may be executed the Judgment written; that a little leaven do not leaven the whole lump: so likewise on any Member for other Sins, according to *Mat. 18*. And also in this time of Government, if any Person were converted before by the Word of God taught, the Gates of this heavenly City are (n) opened by the authority of Christ on his Throne, and they joyned with their seed by a willing Covenant with the Lord and his People, which Covenant is the Form of the Church, as it is the Form of Marriage, and without it a People are no Church any more than without a Covenant Man and Woman can become Man and Wife; therefore was the Church said to be (o) espoused to Christ; As a young Man marrieth a Virgin, so shall thy Sons (p) marry thee. Next followeth the Ordinance of Baptism, that those the Lord received by Covenant to be a (q) People to him, must have the visible Sign and Seal of the benefit of the same, as a Token of the Remission of their Sins by the Blood of Christ; if they never were baptized before: for Baptism is not the Form of the Church, neither are any joyned to the Lord nor his Church by it; but it is the Sign of the benefit of the Covenant after we are joyned to the Lord. But if any think Persons are made Members of Christ by Water-Baptism, then as often as they may be cast out of the Church for Sin, if they repent, they must be joyned to the Church by Baptism again. (a) 1 Cor. 11. 25. (b) 1 Cor. 10. 16, 17. (c) *Mat.* 26. 30. (d) 1 Cor. 14. 40. (e) *Lev.* 10. 1, 2. (f) *Cant.* 1. 8. (g) *Psal.* 95. 2. *Col.* 3. 16. (h) *Acts* 13. 15. (i) 1 *Tim.* 4. 13. (k) 1 Cor. 14. 29, 31. (l) *Job* 32. 6, 7. (m) *Tit.* 3. 10. (n) *Rev.* 3. 7. (o) 2 Cor. 11. 2. (p) *Esay* 62. 5. (q) *Deut.* 29. 10, 11, 12.



*Reasons gathered out of the holy Scriptures, to prove, that since the Death and Resurrection of the Lord Jesus, not only the Ceremonial Ordinances for Worship are abolished, but also the chief Time in which they were performed, to wit, the Seventh-Day Sabbath. And also to prove, that as the Lord Jesus hath not only ordained new Gospel Ordinances, but also a new Time, in which they are to be performed, to wit, the first Day of the Week for the Gospel Sabbath.*

**T**HAT which moveth us to give our Judgment about the time of Gospel-Worship, is; first, for the Glory of God; and secondly, for the Comfort of the Elect Children of God, who (we fear) are many of them misled in their understandings, by some that now keep the seventh Day for the time of Gospel-Worship; and also by others, who, though they say the seventh Day is abolished, yet do believe that Christ hath appointed no peculiar Day for his Gospel-Worship; and others that say every Day is alike to them, and keep no Day conscientiously at all, only meet for fashions sake, when others do, partly by that opportunity to draw People to their way, and also for fear if they open their Shops, they should be punished by the Magistrate.

First, We direct our Words to those that say, Christ under the Gospel appointed no peculiar day for his Worship.

Such ought to know, That as it stands not to the Honour of Kings and Princes, and Masters of Servants, to appoint their Subjects and Servants their Work, and leave the Time to their Discretion, when they think good to do the same: How much more doth it not stand with the Honour of our Lord Jesus, Prince of the Kings of the Earth, Lord of Lords, and only Lawgiver to his Church or Subjects, having appointed new Ordinances for his Worship, that he should leave the Time to their Pleasure, when they shall think good to perform the same. And were it so as they suppose, that Christ hath appointed no peculiar day for his Worship; when as he hath commanded his Church not to forsake the assembling of themselves together; and promised his Presence to be with them; which if the time is not by his appointment but theirs, is not this to make the Lord to wait on his Subjects pleasure, and not they on his? when he shall meet with them, and not when they should meet with him? which is contrary to the Order of God both in Grace and Nature; even against the Honour and Prerogative of a King over his Subjects, of a Master over his Servants; bringing

a Babel or Confusion both in Church and State, and an Article of the *Romish* Faith about the time of God's Worship, who say they are bound to believe as the Church believes in this and many other things.

2. We are to know that the living God is a God of Order; but it was not his Way and Order from the very beginning of the Creation, to appoint Man his Work, and leave the Time to his Discretion: for *Adam* by Creation was only Lord of the Earth, and all things therein; but by a Covenant Estate made between the Lord and himself he was made Heir of Heaven by Promise, confirmed to him by two Sacramental Signs set before them, one called the Tree of Life, representing Christ, the now Tree of Life in the spiritual Garden of his Church, *Rev.* 22. 1. the Way, and no other to Heaven from the beginning, *Acts* 4. 12. The other called the Tree of Knowledge, signifying the (a) Law now in the spiritual Garden of God, the Church of Christ, by which is the knowledge of Sin; which Tree of Knowledge in the figure was then forbidden *Adam* and his Wife to touch or meddle with the fruit thereof, as we are now by the Law, by eating or believing, that by the works or fruits thereof we can be made happy eternally. And thus *Adam* and his VVife (b) willingly covenanted with their Creator, to serve and obey the Pleasure of his VVill; but the Lord left not the Time to their (c) discretion, but after he had ordered them six days for their bodily Exercise in (d) dressing of the Garden and such like civil Employments, did also appoint them a Sabbath of holy Rest in his Service, to employ their Minds in the Meditation of God's Love to them in the benefit of the Sacramental Signs aforesaid, and likewise to praise the Lord for all his Mercies in all the VVorks of his Creation, made for their (e) sakes, and also to teach them, that by the Time of God's Service instituted by the Lord for them, that it was a Sign to them the Lord had sanctified them. (a) *Rom.* 7. 7. (b) *Gen.* 3. 2. (c) *Gen.* 2. 3. (d) *Ver.* 15. (e) *Deut.* 4. 19. (f) *Ezek.* 28. 12.

3. After Man's Fall, *Moses* the first VVriter of holy Scripture, ending his first Book, called *Genesis*, or Generations, with *Israel* going into *Aegypt*, a Figure of Man's Captivity by the Fall of *Adam*, and his Generations in him, *Rom.* 5. beginneth his next Book, called *Exodus*, or Departure, upon *Israel's* being called to depart out of *Aegypt*, and by the Covenant of Grace after they were come out made with them in Christ, they became the Lords People, a holy Nation, *Exod.* 19. Unto whom the Lord after gave his Law with Ordinances for his VVorship; But here we are to note, he did not leave the Time to their Discretion when they thought good to do the same, but appointed them the Seventh-day Sabbath, afore given to the first *Adam* by the Lord, and to *Israel* by the hand of *Moses*; and hereupon the Holy Ghost witnesseth of *Moses*, that he was faithful in the House of God as a Servant, who being a Figure of Christ in his Propheticall

phetical, Priestly and Kingly Offices, appointing both the Ordinances for Worship, and also the Time. And as Christ, who is said to be like unto *Moses*, yea, more than a Servant, to wit, a Son, and faithful in his own House, inasmuch as he hath not only appointed new Ordinances for his Worship, but also a new Time; and so in nothing was he inferiour to *Moses*, as those people would make him, that say he hath appointed no particular Day for his Worship under the Gospel. But Christ's Disciples were better acquainted with the mind of the Lord, and knew that the day of Christ's Resurrection was the Gospel-Sabbath: Therefore on the first Day did they assemble together to Prayer and Religious Duties, *Christ* himself appearing among them after he was risen, justifying their Faith and Practice, in proclaiming peace unto them, *John* 20. 19.

4. Accordingly did the Apostle *Paul* practise by the Spirit of Faith, who coming to *Troas* with his Company, abode there seven days, and did not assemble with the Disciples there to perform Christ's Ordinances for Worship till the first day of the Week: whose example is written for our learning, *Phil.* 3. 17. *Acts* 20. 7. *Upon the first day of the Week the Disciples came together to break Bread,* (that is, to communicate in the Lord's Supper) as a remembrance of Christ's Death, who died for their Sins, and rose the first day for their Justification. And likewise the Ordinance of Contribution commanded on the first Day, not to be neglected, but perform'd, because it is an odour of a sweet-smelling Sacrifice to the Lord in the Church of God: and therefore are Deacons appointed to attend on that work, to gather the free-gift of the Saints then cast into the Lord's Treasury in his Spiritual Temple of living stones, that the Deacons may according to the Wisdom of God given them, distribute it to the maintenance of the Minister, and relief of the poor Saints. Now then, if God's way is to be preferred, as it is the best: then the Ministers of Christ should disdain to be maintain'd with Pope *Pascalis* his Provision, Tithes, which he appointed for his Massing Priests, in the Year of our Lord 827. as Mr. *Bacon* in his Book entituled *the Reliques of Rome*, makes appear. For, before that time, all true Ministers of Christ were fed of the Flock they fed, and drank of the Vineyard they dress'd. Therefore let not such say they are Christ's Servants that take Antichrist's wages: forasmuch as the Lord Christ, who walketh in the midst of his Church, is Lord and Lawgiver to the same. From whose Throne we may hear his Voice saying, *Behold, I make all things new*; a new People, *1 Pet.* 2. 10. new Ordinances, new Ministry, new Maintenance, new Time. And therefore is the first Day of the Week rightly call'd the Lord's Day by the Spirit of God, *Rev.* 1. 10. the Gospel-Sabbath. As doth also appear further:

For, as the next immediate time after the Lord had finished the work of the old Creation was the seventh day sanctified, a Day of holy Rest for the

Service and Worship of God : Even so the next immediate time after the Lord Jesus had finished the new Creation, or Man's Redemption by his Resurrection, was the first Day of the Week sanctified a Day of holy Rest, by the example of Christ and his Apostles, with the Churches : whose example in all things they joyntly practised with the Churches, as they did keep the first Day of the Week for the Gospel-Sabbath, are sufficient Commands for all Christians to follow : because it is written, *Be ye followers of me, as I am of Christ*, 1 Cor. 11. 1. And again, *Be ye followers together of me; and mark them which walk so, as you have us for an Ensamble*, Phil. 3. 18. So that all things the Apostles joyntly practised with the Churches are exemplary Commands to bind us to follow them, but they did joyntly with the Churches keep the first Day of the Week to be the Gospel-Sabbath in performing with the Churches the Ordinances ordained by Christ for his Worship. So that it is further written, *If any man think himself to be a Prophet, or Spiritual; let him acknowledge, that the things that I write unto you are the Commandments of the Lord. But if any man be ignorant [of this] let him be ignorant*, 1 Cor. 14. 37, 38.

Yet that the first Day of the Week is the Gospel-Sabbath, is confirmed by a second Reason.

That as the Light was created in the first Day, with which the Lord deck'd the World as with a Garment, *Psal. 104. 2* Unto which Work of the Lord in the first Day, is the Spiritual Light compared by the Apostle in the new Creation; as it is written *2 Cor. 4. God, who said that out of Darkness Light should shine, hath shined in our hearts. That they that once were in Darkness might be made light in the Lord*, Eph. 5. 8. And thus on the first Day of the Week, by Christ's Resurrection was Life and Immortality brought to light by the Gospel, in the glad tidings of Christ's Resurrection, who was risen for the Justification of those he died for. Therefore is it a Day of everlasting Joy to all such as are made Partakers thereof, never to be forgotten, but to be kept in holy remembrance of God's Love to Man in Christ, and in performing Christ's Ordinances, in which the Love of God in Christ shineth, and is evidently set forth unto them. And thus much to convince them that say, Christ hath not appointed any particular Time for his Gospel-Worship.

The next Place to answer the seventh day Sabbath Keepers Argument for the seventh Day, in opposition to the first Day, who say, The seventh Day Sabbath is not abolished, because it was commanded to be kept by a Moral Precept.

*Ans.* Though the seventh Day was commanded to be kept by a Moral Precept; so likewise the Ordinances for the Worship of God, then appointed and chiefly performed on the seventh Day, were commanded by a like Moral Precept in the second Commandment. And as the Ordinances for



for Worship then, all Christians grant are now abolished by Christ, though commanded by a Moral Precept, being Figures of good things to come by Christ : Even so by the like reason the seventh Day Sabbath, figuring rest in Christ, is abolished by Christ, though commanded to be kept by a Moral Precept. So though the Ceremonial Ordinances with the Time under the Law are ended, yet the Spiritual Equity remaineth of both second and fourth Commandments. As for Example, as the second Commandment bound all *Israel* to worship the Living God with the Ordinances given by the hand of *Moses*, and likewise forbid them all Inventions of Men in God's Worship; and all Christians grant these Ceremonial Ordinances of the Law are abolished, yet the second Commandment remains binding to all Christians now, as of old, to worship the living God with those Ordinances appointed by the Lord Jesus and no other, and likewise forbiddeth all Inventions of Men in the Worship of God under the Gospel. *Col. 2. 20, 21, 22.*

So likewise, though the seventh Day Sabbath is abolished, yet the fourth Commandment remaineth binding to all Christians now to keep one Day in seven holy to the Lord; and who should appoint us which Day of the seven, but Christ's Example with his Disciples, (*John 20.*) and his Apostles; whose Examples (as aforesaid) in what they joyntly practised with the Churches are Commands for us to follow, as is afore proved. Therefore the first Day is the Gospel Sabbath. And that all the Sabbaths under the Law are ended is proved by the same Apostle to the Churches, *Let no Man judg you in Meats or in Drinks, or in respect of an holy Day, or of the New-Moons, or of the Sabbaths; which are shadows of good things to come, but the Body is of Christ, Col. 2. 16, 17.* And thus by the Day-break of the Gospel the Shadows (*Gal. 2. 17.*) are gone, yet not one Tittle of the Moral Law in the Spirituality thereof is abolished, *Mat. 5. 17, 18.* As doth further appear.

By the Number Seven in the Law of *Moses*, were many Mysteries shadowing good things in Christ to be fulfilled. To instance a few of many, as the sprinkling of the Blood seven times before the Lord, signifying a full cleansing of all our Sins by the Blood of Christ, *Heb. 9. 18. 1 John 1. 9.* And seven times sprinkling the Leper, *Lev. 14. 17.* And seven days consecrating the Priests, *Lev. 8. 8.* The seventh Year a Year of Rest *Lev. 25. 3, 4.* and seven times seven Years brought the Jubile, *Ver. 8, 9.* And every seventh day was a Sabbath. All which Shadows, Christ the Substance being come, are in him abolished, and all that do believe in him are freed from the literal keeping of the same.

Nevertheless there remaineth a special Use from all these Figures to us that believe, being apprehended by Faith in Christ according as Christ himself and his Apostles have applied them for the Saints Use and Comfort. As namely, when the Altar of Burnt-Offering is mentioned in the New Testament, we are taught the Doctrine of Christ's Oblation, *Rev. 11. 1. Heb. 13. 10.*

So likewise from the Altar of Incense, the Doctrine of his Mediatorship, *Rev.* 8. 5. So the Passover to the Supper, *1 Cor.* 5. 7, 8. Circumcision to Baptism, *Col.* 2. 11. the Pillars to the Teachers, *Gal.* 2. 9. And when the Tabernacle is mentioned, it is a sign of God's dwelling with his People, *Rev.* 21. 3. Also the Candlesticks signify the Churches, *Rev.* 1. 20. And so likewise the 7th-day-Sabbath to our Rest in Christ, *Heb.* 4. 10. From all which Shadows and many more we may draw spiritual Comfort; forasmuch as our Faith is not built only on the Doctrine of the Apostles, but also upon the Doctrine of the Prophets, Christ being held forth to be the chief Corner-Stone in both, as they are expounded by Christ and his Apostles. And so, if the Lord open the Eyes of our Understanding, (as he did his Disciples, *Luk.* 24. 45.) we shall behold the wondrous things in God's Law, *Psal.* 119. 18. Therefore Christ beginning at *Moses*, and in all the Prophets, expounded the Scriptures in all things concerning himself: which until the vail be taken away from off the eyes and heart, none can steadfastly look to the end of that which is abolished, *2 Cor.* 3. 13. neither do understand how Christ is the end of the Law for Righteousness to all that believe, *Rom.* 10. 4. yet not one tittle useless, but all Scripture is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness; able to make the Man of God perfect in all understanding in the mystery of the same, (*2 Tim.* 3. 16.) as in that mystery why *Moses* must be honoured above all other Prophets, to be buried of God himself: Because the Law of Shadows was given by the hand of *Moses* from God, therefore God would have the Shadows of his Son honourably buried by the Lord *Jesus*, who buried all Shadows in the Law with the time, himself resting in the grave the whole time of the seventh-day Sabbath; so buried all *Moses's* Shadows in the Law. And therefore in this sense is it written, *The Law was given by Moses, but Grace and Truth came by Jesus Christ. So that by Grace we are saved in Christ, and not by the works of the Law*, as the seventh-day Keepers expect in the New-Testament, A form of words, saying, *Remember to keep holy the first day*, as it was said in the Law, to keep the seventh day. These, with *Thomas*, are weak in the Faith, that must feel by the sense of Nature before they will believe, and so remain under the Curse, and not the Blessing, by exercising Faith, and not resting on the letter of the Law, in expecting a literal Commandment in the Gospel for all our belief and practice; and so make the Gospel a secondary Law of Works, when all Christians ought to stand on a better foundation, and to know that the things chiefly necessary to be specified in the New Testament were the exhibiting the *Messiah* in the flesh for the redemption of his People, with the manner of his Birth, Life, Doctrine, Suffering, Death, Burial, Resurrection and Ascension, and sitting at the right-hand of God; with the calling of the Gentiles to the Faith, with their Infants to be fellow-heirs with the believing Jews and their children;

children; forasmuch as the Promises in the Prophets belonged to them, with the abolishing the Ordinances with the time in the Law in the literal performance as aforesaid; and now to follow the footsteps and examples of *Christ* and his *Apostles*, who have established by their practices in the Churches new Ordinances, new Ministers, Maintenance, Time and Place for Gospel-Worship, &c. as we have proved before; and that the Apostles, with the Churches, did keep the first-day of the week for Gospel-Worship; so did the Christians some hundreds of years after, as is shewed in *Anno Christi 111. Ignatius in Epistola ad Magnes*, after the Sabbath, or setting aside the Sabbath (as some translate it) *Let every one that loves Christ, keep holy the Lord's Day, the Queen of Days, the Resurrection-day, the highest of all Days.* *Anno 150. Justin Martyr, Apol. 2.* saith, *Upon the day call'd Sunday, or Lord's Day, all that abide within the Cities, or Villages, do meet together in some place, where the Records of the Apostles, and Writings of the Prophets are read unto us: then standing up together, we send up our Prayers to Heaven; which being ended, there is delivered unto us Bread and Wine. And the richest sort, every one as his good will is, contributeth something towards the relief of the poor Brethren.*

*Anno 160. Dionysius Bishop of Corinth, in his Epistle to Soter Bishop of Rome, Euseb. Histor. Eccles. lib. 4. cap. 22.* saith, *We have spent, or passed through the Lords Day to day, an holy Day.*

*Anno 226. Origen Exod. 16. Homil. 7.* saith: *Upon the Lords Day the Lord always rains Manna from Heaven, namely, the heavenly Truth of the Word read and preached to the People.* All which Testimonies and many more shew, that the Christians before *Constantine's* time did keep the first Day for the Gospel-Sabbath; and not, as some have said, that the first Day was not kept till *Constantine's* time; which is a gross Mistake; for *Constantine* did not reign till about the Year of our Lord, 316.

And because, as is likely, the first Day then, as now among Christians, was prophaned with Mens corrupt Minds, in doing their worldly business; and neglect of God's Service; therefore did *Constantine* the Emperor, as our King hath now, sign an Act, or Edict, for the better keeping, or restraining Abuses in Civil things, on the Lord's Day; yet the Edict in *Constantine's* time did not, any more than this Act in our time doth, prove by its then setting forth, that the Lord's Day was not kept before; as Authors afore-named shew before *Constantine's* time, and in our Days before the Act came forth, the Lord's Day was kept holy, a Sabbath to the Lord, though by many much prophaned.

And thus we see how greatly some that go by the Name of *Seventh-Day Men* are mistaken, to say, that the first Day of the Week was not kept for Gospel-Worship till *Constantine's* time.

Moreover, though the seventh Day in the fourth Commandment is abolished, and the first Day come in the place; yet the Holiness remains to the first as it did to the seventh Day, by virtue of the fourth Commandment. As for Example, If the same Scriptures in the Law commandeth the Worshippers under the Gospel, to be *holy as God is holy*, because the Covenant by which the Lord was a Husband to them was holy, 1 Pet. 1. 15, 16. Levit. 11. 44. Then the same Scriptures that commanded the Time for Worship under the Law, commands the Time for Gospel-Worship to be kept now holy under the Gospel, *Esay* 58. 13, 14.

Moreover, as there was a Time when the Seventh-day Sabbath did begin; so there is a Time when the Gospel-Sabbath taketh its beginning. And because many People in divers Nations differ much about the Time, as the *Athenians* kept the first Day from Evening to Evening, as the *Jews* kept their Sabbath, the *Chaldeans* begin the time at Sun-rising; the *Egyptians* at Noons, but most People in these *Western* parts of the World keep the first Day from Midnight to Midnight, which most agreeth with the time of Christ's Resurrection; who lying in the Grave the whole Seventh-day Sabbath, rose most likely so soon as the seventh Day ended, because then the first Day began with the Sun-rising, for it riseth to us after twelve a clock. So Christ the Sun of Righteousness is said to be risen very early in the Morning, while it was yet dark, *John* 20. 1. So then the Seventh-day Sabbath was past, *Mat.* 16. 1. at the rising of the Sun, *Acts* 2. For it may be said the Sun is risen after twelve a clock, as we call it Morning at one a clock, about which time our Gospel-Sabbath takes its beginning, and endeth about the same time; as *Paul* upon an extraordinary occasion continued his Preaching, with the Performing of the rest of Christ's Ordinances, till twelve a Clock of the First Day of the Week at Night, *Acts* 20. 7.

And as the time being changed to the first Day with the Holiness thereof, even so by the virtue of the fourth Commandment are we also forbidden all manner of Work on the first Day, as was forbidden on the seventh Day of old. As saith the Prophet, *If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a Delight, the holy of the Lord, honourable, not doing thy own pleasures, nor speaking thy own words, Isa.* 58. 13. Then shalt thou delight thy self in the Lord, ver. 14. But it is much to be feared, that Gospel-Protestors are not acquainted with this Scripture, when on the first Day of the Week they can work in their Trade apart, some all day; some carry home Work, sell Wares, write Letters of worldly Business, ride Journeys, make Bargains, and cast up their Books of Accounts, take Voyages to Sea. Let all such know, that because Sentence against an evil work is not executed speedily, therefore the hearts of the Sons of Men is fully set in them to do evil, *Eccles.* 8. 11. God will punish the Breakers of this Time for Gospel-Worship, as he did the Breakers of the Seventh-day Sabbath under the Law.

More-



Moreover, If the Lord made it a special Reason, that *Israel* of old should keep the Seventh day Sabbath upon their Deliverance out of *Aegypt*, on which Day it may be supposed they came out, *Deut.* 5. 15. Sure our Spiritual Deliverance from the Spiritual Bondage of Sin and Satan, of which Bondage *Aegypt* was a Figure, is therefore a more weightier reason, why we should keep the Day of our Deliverance, even the first Day of the Week, the Day wherein the Redemption of all the Elect was accomplished by Christ's Resurrection from the dead. And again if *Israel* were enjoined to keep the Seventh-day upon their Deliverance; how much more are all Christians bound upon the same Ground and Reasons to keep the Day of our Deliverance.

And again, If the bringing of *Israel* out of *Aegypt* was such a Work, as God for the memorial thereof, made both the Day and Month the Beginning and first Month of the Year, which was not so before, *Exod.* 12. 2. and the Deliverance (as afore) but a Figure of our Spiritual; How much more then is that Day to be accounted of, and kept holy above all Days in the Year, in which we were delivered from our Spiritual Bondage by the Resurrection of Christ, who suffered on that day that Sin was first committed in Paradise; and also after he had suffered for Sin, lay in the Grave the Seventh day Sabbath, the chief time that the Sacrifice for Sin was consumed on the Altar. And thus when the holy Scriptures, which consist of Prophecies, Histories, Parables, Mysteries, Statutes, Judgments, and the like, are rightly (as saith the Apostle) divided, we may not be ashamed, as some whom he blamed, that desired to be Teachers of the Law, understanding neither what they say, nor whereof they affirm, keeping the Seventh-day Sabbath for the Gospel-Sabbath, mingling the Law and Gospel together, either in our Justification before God, and likewise in practice by keeping the Letter of the Law in the Seventh-day Sabbath, as the only Time for Gospel-Worship; so making the Lord Jesus in his Church inferior to *Moses*.

And lastly, Having given this brief observation of the state of the Church of Christ from his Ascension to the end of the World; with the Confession of Faith in which the Primitive Churches were established; and the heavenly Order they performed all the Ordinances of Christ, with the Ministry, Maintenance, and Time: Let the Reader wisely observe, that in this last Age of the World we are told that after the last glorious Reformation under the seventh Angel, (as is described in the Preface) Satan will be loosed out of his Restraint (or Prison) again; and because he knows he hath but a short time, will gather together his Armies, comprehended under the name of *Gog and Magog*, *Rev.* 20. whose names signify covered, or to cover, (to wit) but not with my Spirit, (saith the Lord, *Isa.* 30. 1.) but with his Angelick Doctrines, as if they came from Heaven: So will he use his utmost

venom flights to deceive, as Christ saith, if it were possible the very Elect, by his false Apostles and Prophets, with their vain titles and gilded shews of Church and Ministry: So that the Harlot, or false Church, called a *Beast*, is said to have Horns, like the Lamb *Christ*, *Rev.* 13. 11: yea she is said to be arrayed with Purple and Scarlet, gilded with Gold, precious Stones, and Pearls, *Rev.* 17. 4. as if she were the Queen and Spouse of Christ, *Psal.* 45. 9, 13. *Ezek.* 16. 10, 13. *Cant.* 7. 5. She hath Peace-offerings and Vows, *Prov.* 7. 14. as if she were the very Church of God, *Psal.* 66. 13. Bread and Water to refresh her Children, *Prov.* 9. 16, 17. and her number great and many, *Jer.* 5. 7. yet but a well-favoured Harlot, *Nab.* 3. 4. who by her alluring tongue, whereby she lieth in wait to deceive, *Eph.* 4. 14. *Rom.* 16. 18. hath cast down many wounded, yea many strong men have been slain by her; for her house is the way to Hell, going down to the Chambers of Death, *Prov.* 7. 26, 27. Therefore what special care ought every one to have that tender their souls eternal happiness, to examine what estate they are in, and whether the Congregation they are members of be the true Church of God, seeing in these last days Christ telleth us, that many false Christs and false Prophets shall arise, and deceive many.

Now if in Nature we were warned of these dangers and harms to the Body, what strong watch would we set at our gates both night and day to prevent it? how much more, being warned by these Lines, of the dangers of these last and perilous days, wherein so many unstable souls are beguiled, that never try by God's Word what they hear; but if it suit with the natural sense, it is yielded to for a Truth, when as the natural man cannot judge in matters of Faith, seeing he perceiveth not the things of the Spirit of God; and so upon this false ground is the whole Gospel of Christ perverted, and made a secondary Law of works, that if men believe as the general part of the Church believes, it is true belief; and if they go to hear a Sermon, and sometimes break Bread, it is all the service God requires of them in the Church or Congregation: Let us intreat such not thus to deceive themselves, or any longer be led away by Deceivers, to think if they imitate a part of God's service, or without Faith in what they do, they are in a good condition: Let such know the contrary: for *Cain* as well as *Abel* offered sacrifice, yet were not both accepted, *Gen.* 4. *Israel* in their Apostacy erected a Temple, an Altar and Ministry, *1 King.* 12. 28. And did not the two women plead both confidently for the living Child, *1 King.* 3. 16. and whose could it be but hers that loved it most: Even so, who is the true Church of Christ but they that love him most? and who are those Churches that love Christ most, but they that keep all his Commandments? as it is written, *He that hath my Commandments, and keepeth them, he it is that loveth me*, *Joh.* 14. 21. But how shall such Churches be said to love Christ, that shut out of his Church or Kingdom his true Ministry, and also the performance of several of his Ordinances? For proof thereof we refer the *conscienceable Reader* that will judge without partiality, comparing the practice of the Church in this day, and their faith, to the primitive practice that we the poor despised Christians, falsely called *Brownists*, have here set down as our Belief and Practice; desiring the Lord in his mercy to bless these our Labours to this Generation, even the elect among them, that they seeing their Lords pleasure, may see to him whom they love in his true Church, as Doves to their windows, *Isa.* 60. 8. Now to him that is able to keep us from falling, even the only wife God, and our Lord Jesus Christ, be all Glory, Honour and Praise rendered now, and for evermore, Amen.

